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MONTHLY NOTES.

THE Lambeth Conference has issued the reports of its various Committees, which many of them bear so closely on the great question of Christian unity, that we are induced to dwell on them at some length. Here and there we cannot agree with the Episcopal sentiments, particularly when they speak of "one ordinance as the sacrament of life, and the other as the sacrament of growth." But we thankfully admit that we are in full concord with many of their utterances. A part of their address to the Nonconformist Communion strikes us as so singularly beautiful that we give it entire: "We speak as brothers to those Christian brothers who are separated from us. We can assure them that we fail not in love and respect for them. We acknowledge with a full heart the fruits of the Holy Ghost produced by their lives and labours. We remember the fact, so glorious for them, that in evil days they kept up the standard at once of family virtue and of the life hidden with Christ in God. We can never forget that lessons of holiness and love have been written upon undying pages by members of their communions, and that the lips of many of their teachers have been touched with heavenly fire. We desire to know them better, to join with them in works of charity. We are more than willing to help to prevent needless collisions or unwise duplication of labour. We know that many among them are praying, like many of ourselves, that the time may be near for the fulfilment of our Master's prayer that 'they all may be one.' Surely in the unseen world there is a pulsation of joy among the redeemed. Some mysterious word has gone forth among them that Christianity, still on earth, long broken into fragments by bitter dissensions, is stirred by a Divine impulse to regain the loving brotherhood of the Church's youth. May we labour on in the deathless hope that, while in the past, unity without truth has been destructive, and truth without unity

feeble, now in our day truth and unity combined may be strong enough to subdue the world to Christ; and the muse of the Church's history may no longer be hate, but love."

We can hardly admit that "the Lambeth Conferences of the last thirty years have been the most obvious expressions of [true] unity." Nor are we prepared to say that "the historic episcopate" must be the basis on which unity is to be reared. We are interested in the sympathy expressed by the Bishops with the Reformation movement, both in the old Catholic Church in Germany and the Christian Catholic Church in Switzerland, likewise with the Mexican Episcopal Church, and with similar movements in the Latin Churches of Spain, Portugal, Italy, France, and Austria, also lastly Brazil. If these reforms are being carried out on true Protestant lines, we wish that they may be vastly enlarged and deepened. We fear that their Lordships are far too sanguine in their ideas about the excellence of the Greek Church. They "desire to improve the friendly relations between the Churches of the East and the Anglican Communion." They declare that "through long ages of persecution they kept alive in many a dark place the light of the Gospel." But facts do not bear out the belief that the light has shone clearly forth from Russian pulpits. Preaching is at a discount, and superstition abounds. The Conference "thanks God for the great regard and high reverence shown to the Word of God in the Orthodox Churches of the East, and for their readiness to promote the circulation of the Scriptures in their own tongues." But although this latter part is true, as soon as the Bible is studied, and its maxims accepted and acted upon, as is the case with the Stundists, severe and relentless persecution ensues. Nor can we be satisfied with the views expressed by the Bishops with regard to the Church of Rome. They regret that the Pope has made the recognition of Papal supremacy the only basis of union. But that Apostate Church has many other erroneous and false doctrines which are an impassable barrier to prevent any Scriptural Church from desiring or obtaining such unity on any terms. The Bishops do, indeed, allude to these errors, and to their duty to protest against them, but they hardly see how wide the gulf is between the decrees of the Council of Trent and the Articles of the Church of England.

There is much with which we cordially agree in the report of the Committee on Foreign Missions. The Bishops express their thankfulness for the large number of young men who have enrolled themselves in the Student Volunteer Missionary Union. They examine with considerable fulness the state of the mission field, as it affects the heathen, the Mohammedan, and the Jew; and they recognise the high standard of Christian life and knowledge attained in Uganda, together with the special characteristics of other converted races. But we do not think that we can adopt the view taken by the Conference of the relations of missionary bishops to missionary societies. They acknowledge with gratitude the work of such societies, and they cannot deny that those who subscribe are entitled to a substantial voice in the administration of the funds, yet they think that in due time all the property should be placed under a diocesan organisation. There can be no doubt that the view of the bishops would be perfectly right if we had an ideal church, in which

the Word of God was the supreme authority, and no ceremonies or practices were introduced in any way contrary to the letter or the spirit of the New Testament. But with the constant tendencies to error which abound in every part of the world we fear that it would not be safe to hand over the property of Evangelical Societies and the entire direction of their affairs to the bishop of the diocese.

Mr. Moody is not only a consecrated Christian: he possesses great common sense and wide business capacities. Like the late Mr. Spurgeon, he will be known and remembered not merely for his preaching, but by the galaxy of institutions of which he is the originator and the guiding spirit. There are three hundred young men being trained at Mount Hermon, many of whom intend to devote themselves to evangelistic or missionary work. There is a library and a laboratory, and every facility for a thorough education. The college for young women is a grand institution, in which Mary Lyon's ideal is developed and perfected. In both colleges, manual labour alternates with study: the lads work on the farm, or practice handicraft, while the girls execute domestic duties. Mr. Moody's strong faith, readiness, and tact have been of great service in providing the means to inaugurate and enlarge these noble enterprises. The Lord's stewards gladly provide all that is necessary for these purposes. Visitors to Northfield for the Convention have been deeply interested in the network of activity which surrounds and animates that centre. The Conference itself was one of the most profitable ever held there. The attendance was larger than before: the aim of the speakers was more direct, and the impression more intense. The necessity and the privilege of absolute surrender was pressed home by some of the leading speakers. Amongst these the most noticeable were two young men of thirty-three, who had never met before. One had attended Keswick, and the other had not; yet their aim was identical. Their names were the Rev. G. H. C. Macgregor and the Rev. George Campbell Morgan. They were well fitted to supplement each other. They both insisted on the possibilities of the overcoming life, and the duty of every living Christian to appropriate the promises of God and to act out His commandments. There was a wonderful simplicity and an ample knowledge of the Word of God characterising Mr. Macgregor, while Mr. Morgan stated truth clearly, and appealed powerfully to the conscience. The Second Coming of our Lord was brought prominently to the front by the latter speaker. Among other speakers, Dr. Pierson was naturally one of the most powerful. His favourite subject of Foreign Missions, with its expanding needs on the one side, and the decline of adequate support on the other, so filled his heart and soul that in his fervour he proposed the starting of a Northfield Supplementary Fund, to send out the workers which existing boards could not provide for. Large sums were immediately offered, and larger sums promised. Mr. Moody said nothing at the time, but he afterwards pointed out to Dr. Pierson that a new fund was not needed. The Doctor fully coincided with the wisdom of his chief, and Mr. Moody's excellent sense showed itself when he expressed his entire confidence in the American Board, and other societies, founded as it was on personal knowledge. So he urged the friends then present to send the money then offered, and yet more, to these recognised and honoured agencies. In this hour of its embarrassment and need, may we be permitted also to add our personal testimony to the

great value and excellence of the work of the missionaries of the American Board, founded partly on observation in Egypt, Turkey, and India, and partly on a regular perusal of their magazines, which show clearly that God is granting a Pentecostal blessing on the labour of these self-denying servants of His in all parts of the world. May some of the money now expended on luxuries flow freely into the Lord's treasury for the extension of His kingdom.

Commenting upon recent utterances of Professor Goldwin Smith, the Rev. Dr. Guinness Rogers writes very forcefully in *The Independent* as to the Professor's views on the condition of theological thought. Taking the sentence "Ritualism is a mere outcome of disbelief," Dr. Rogers says: "It is, perhaps, not surprising that this should be the view taken by a keen thinker with agnostic tendencies. But, after all, one might expect a more just estimate of the better side even of Ritualism. I can hardly conceive stronger antagonism to its teachings and principles than I feel myself, nor can I fail to perceive that it is a natural refuge of men who desire to maintain a certain religious character, yet are lacking in Christian faith. But we shall never be able to meet its errors unless we recognise also the strength of conviction on the part of the higher class of its votaries. . . . But I for one do not believe this talk about disbelief. These Agnostic philosophers are too ready to imagine that because they do not believe themselves, their scepticism is shared by all sensible people. Their confident assertions are too readily accepted by Christians. It would be a fatuous policy were we to underrate influences that work for scepticism in this generation. But, on the other hand, it would be a great mistake to indulge in despair under the idea that the battle has gone, or is going, against the Gospel. There is very much in the common faith—much that is weak and needs to be strengthened, much that is perplexed and needs guidance, much that is perverted and needs to be changed. But when all this has been said, the disbelief is much less widely spread than our philosophical teachers represent."

We are disposed to think that there is something noteworthy about the Zionist movement, which has lately held its congress at Basle. It was sure to meet with opposition from the prosperous Jews of all countries, and specially those who dwell in England, where they have more liberty than in any other part of the world. But the Rabbis should remember that this is a movement for which they have paved the way by the institution of Chovevi Zion (or Lovers of Zion), which they have fostered, and which has grown up with incredible rapidity. It is quite true that at the present moment the Chovevi Zion are drawing back, and are afraid to promote Dr. Herzl's scheme. But Mr. Isaac Abrahams gives us the reason of this: "I can well understand," he says, "the irritation which the Chovevi Zion feel towards Mr. Herzl. While they have been playing with fireworks in the back garden, he has gone round to the front door, and has tried to set the house on fire. While they have been talking, he has been acting." Under these circumstances, it is remarkable that 200 representative delegates should have met at Basle, and that the addresses of Dr. Herzl, Herr Nordau, and others, should have been listened to with intense interest. Nothing could be more

systematic and comprehensive than the scheme of subjects treated in the Congress. The promoters quite hope to raise ten millions, in order to found a Jewish state in Palestine. The latest tidings is that the Pope is going to write to the Sultan, to urge upon him the undesirability of ceding Palestine to the Jews. But, in spite of all opposition from within and from without, we think that there is a strong probability that the scheme will succeed. At any rate, we gather from the Word of God that the Jews will in large numbers return to their own land in unbelief, and that they will be a great and mighty nation in Palestine when the Redeemer comes to establish His Kingdom.

A function is now going on in Kent, which Cardinal Perraud described as the most magnificent which he had ever witnessed. There are two views of the Church of Christ which are widely opposed to each other. The aim of the Roman Catholic Communion is to impress the senses: to present to the eye a gorgeous spectacle, masses of bishops, priests, and monks, clad in every variety of colour, moving along in a mighty throng; to enchain the ear by the sound of thrilling music; also to reach the emotional nature by the overpowering appearance of visible unity, and by loud-sounding professions of irresistible authority. On the other hand, the principle which we believe to be Scriptural is that which regards the Church as having a life hid with Christ in God, as following a Master Who did not cause His voice to be heard in the streets, Whose kingdom cometh not with outward show. This Church has all its members spiritually alive, but not externally united: they do not hang upon a continuous succession of saints, who have passed out of sight and out of touch with them, but they are individually joined by a Divine link with the living and ever-present Head of His Church. We have, therefore, little sympathy with any commemoration of the landing of Augustine in Thanet in 597, and we have none whatever with the Roman ceremonies which were recently performed at Ebbs Fleet. However, we may learn from many of the utterances of Cardinal Vaughan on that occasion. We believe that his criticisms of some of the conclusions of the Lambeth Conference are correct. He comments on one of their resolutions, which runs as follows: "That every opportunity be taken to emphasize the Divine purpose of visible unity amongst Christians as a fact of revelation"; and he powerfully points out that "this resolution gives the death-blow to the favourite High Church theory, that the Church of Christ is made up of three branches, the Anglican, the Greek, and the Latin." For if it be a visible unity, it must be unmistakeable: it must be evident to the whole world. If it was Christ's purpose that this visible unity should be manifested in the present dispensation, that purpose must have failed. The Cardinal, therefore, quite rightly argues that "if this resolution be frankly accepted and pressed to its legitimate conclusions, Anglicans will in future concentrate their whole mind on the question of visible unity as a test of the true Church, and they will study with a new interest and an earnest determination that wonderful spectacle of visible unity presented to them by the Catholic Church." Let us then firmly hold and boldly witness for "the unity of the Spirit" already existing in the Church of Christ; but let us indulge no vain dreams of a visible unity until the Head is revealed from heaven, and the world believes for the first time that the Father sent the Son.

Cardinal Vaughan is very sanguine in his hope that England will before long be brought to the feet of the Pope. We do not believe that he is correct in his statement that "thousands upon thousands enter into the unity of the church every year" in this country. But facts bear out his statement of the way in which the Anglican Church has become leavened by the doctrines and practices of Rome. "To their unspeakable honour be it said that multitudes, once the assailants of Catholic doctrine, have become its upholders and confessors. They who cast out the altar and stripped the Church have re-erected the altar and refurnished the Church. They who denounced auricular confession are hearing confessions; they who blasphemed the mass are trying to say mass; they who denied the sacerdotal powers of Rome claim to possess and to exercise those powers. The iconoclasts have replaced the statues of the mother of God and the saints in their niches of honour." Can any of these things be denied? And is it not also true, and we are very thankful for it, that "no such change has been seen among the Protestants of Scandinavia, Germany, Holland, Switzerland, and France, as that which is recorded here in England"? We are thankful for the tone of the leading article in *The Times* on this subject, in which it is said that "the No Popery sentiment is the expression of feelings deeply ingrained into the heart of the English people, against which the eloquence and the learning of Cardinal Vaughan, though backed by all the thunders of the Vatican, is likely to break in vain." But if a large part of this country is to be kept from falling under the Papal yoke, this will not be brought about by the sturdy good sense of Englishmen, nor by their knowledge of history, nor by their remembrance of past persecutions. It can only be averted by the mighty power of the Spirit of God.

Professor Ramsay's "Impressions of Turkey" is a very opportune book. At one time he was prejudiced against the labours of missionaries, but after having lived for five years in Turkey, and known the country for seven more years, he has become their warm supporter. He was "driven by the force of facts to the opinion that the mission has been the strongest, as well as the most beneficent influence, in causing the movement towards civilisation in Turkey." He is convinced that the charge that the missionaries encouraged opposition to the Government is entirely false. They have tried their utmost to be non-political, and they have zealously inculcated obedience to the authorities. The Professor is, however, of opinion that the British administration have neglected to improve the opportunities for introducing reforms which were within their reach. The testimony of Père Charmetant, in his recent pamphlet, is that Turkey is proceeding with the work of exterminating the Christians more quietly, but not less surely. It seems that "the most complete and terrible anarchy prevails, and that all proceedings against Armenians by a Mussulman are invariably decided against the former, and this with the full sanction of the authorities." In fact, the news that comes from all sides is most appalling. There is more need than ever for earnest, persevering, believing prayer that these much-tried sufferers may be relieved.

There is cause for great thankfulness in the fact that Li Hung Chang, the eminent Chinese statesman, was found by a missionary carefully reading the New Testament. He was so deeply interested, that he did not notice

Dr. Coltman for several minutes, and his conversation with the doctor showed that he was much impressed with what he had read. The Viceroy's letter, which he recently addressed to the Rev. G. Reid, is a remarkable document. He speaks of "the many years of self-denying labour which Mr. Reid had devoted to the welfare of the people of China," and he adds, "unquestionably, if you can give to the blind leaders of our people light and learning enjoyed in the West, they, in turn, will lead our people out of their darkness"; and he concludes by saying, "if it would interest your friends to know that I regard you highly and will give you a helping hand in your future efforts to bring more light into the world, and encourage higher aims and aspirations, you may use for that purpose this letter from your friend." We should earnestly pray that the ability and the influence of this distinguished man may be entirely yielded to Christ, and that he may be brought into fuller light before he is called away from the world.

* * Our present issue is published almost simultaneously with the opening meeting of the Cambridge Conference of the Evangelical Alliance. It is, therefore, impossible to give any report of the meetings until the November number, when we hope to include some of the addresses *in extenso*.

UNION WITH CHRIST.

(A Sermon by the Rev. Canon CHARLES D. BELL, D.D.)*

"And there is a friend that sticketh closer than a brother."—PROV. xviii. 24.

"For both He that sanctifieth, and they who are sanctified, are all of one; for which cause He is not ashamed to call them brethren."—HEB. ii. 11.

THE words of the wisest of kings, and the words of the chiefest of the apostles, require some explanation. Solomon, in his beautiful statement, means to say, that there is a friend more perfect, one who, with more kindness, meets our necessities,—one who bears more patiently with our infirmities than any brother by birth. Who can this be?

Need I say—whether the words are an intentional prophecy of the Son of Man or not—that this Divine Friend is the Lord Jesus Christ?

In the verse taken from the Hebrews, the words, "He that sanctifieth," refer to Christ, and the words, "they who are sanctified," refer to believers. The whole verse is a statement of the union that exists between Christ and His people, and of the perfect sympathy which the Elder Brother feels for the members of God's redeemed family. "The Sanctifier and the Sanctified are all of one"—God.

"Of one"—not in that mere natural sense in which God is "the Father of the spirits of all flesh"; but in that higher spiritual relationship of sonship to God, which is common to the Saviour, and to all those whom the Father by Him is bringing into glory.

"Union with Christ," "Oneness with Christ," are expressions so often on our lips that they have come to be almost meaningless to many minds; and as with coins which have been long in circulation, and which have passed through many hands, the royal image and superscription are effaced, so truths oft repeated lose their significance and impression. We can all speak about being one with Christ: but how many of us have clear conceptions about the truth which the words convey?

Let us try to get some definite idea of what this union means.

This union, then, between Christ and a believer is not so much one of co-operation as one of incorporation. As my limbs are a part of my body, as the branch is

* Extracted from a volume entitled "The Power of God," published by Edward Arnold.

part of the tree, so Christ and His people are verily and indeed "members one of another." The means of this union is faith. He who is united by faith to Christ becomes a very member incorporate in the mystical body of Him who is "Head over all things to the Church." By the Church, I mean "the blessed company of all faithful people"—"the Bride, the Lamb's wife"—she who, at a heavenly altar, and in an everlasting covenant, was betrothed in eternal espousals to Christ. To redeem His Church, Christ poured out His soul unto death. He died that she might live. And as by His death, which was a satisfaction for sin, Christ Jesus purchased life for His people, so by His life He now maintains it. "If we were reconciled unto God by the death of His Son, much more, being reconciled, we shall be saved by His life." That life daily sustains ours; and hence His own words, "Because I live, ye shall live also." His eternal life is the guarantee of ours. I rejoice in the belief that the union between Christ and His Church, unlike every other union, is indissoluble, and cannot be annulled. Of what other union can this be affirmed? Of none whatever. The closest ties that bind man to man, friend to friend, may be dissolved. The closest human tie of all—that which binds husband to wife—may, through unfaithfulness on either side, be made null and void. Many things which seem essentially one can be put asunder. Man can separate the gold and silver from the dross, and draw out the precious metals from the base and common earth. Again, by sending an electric current through water he can separate the component elements, and resolve the whole into their constituent parts. That close, secret, and mysterious union which binds soul and body together, man can easily dissolve. A bullet, a dagger, a drop of poison, will divorce the spirit from the flesh, and turn this wondrous physical mechanism into a mass of lifeless clay. But bidding bold defiance to man or angel, death or devil, the believer can say, "Who can separate us from the love of Christ? I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Brethren, let us regard this truth as a solemn reality. Do not think of it as a mere theory, or doctrine, or speculation. It is a great fact to live by from day to day; to die by, when God sees fit to summon us from the body. And what a thought it is,—a thought of wonder, of solemn gladness,—that we are in very deed one with Him who is the Head of all principality and power,—"bound up in the same bundle of life with the Lord." With reverent hands we draw aside the veil. We look up, and see Jesus standing at the right hand of God, exalted, crowned, enthroned, with the government of the world on His shoulder, holding sovereign sway over earth and heaven. How can we even venture to think that we are so one with Him who bears the weight of worlds, that we are members of His body? Yet it is even so. And, to prove the truth of this doctrine, you have but to handle one of His members roughly, or cruelly, or unjustly; for, "touched with a feeling of our infirmities," Christ suffers all our wrongs, and the pang which thrills through us, the members of His body, shoots upward to the Head. And so, when some of His own dear ones were being hunted to the death by Saul of Tarsus, the Head in heaven, sensible of their anguish, called down from His place in the highest, "Saul, Saul, why persecutest thou Me?" And just so is the Lord Jesus alive to all those deeds of charity, and sympathy, and love which are done to His people. When the day of reckoning comes, and He is seated on the throne of His glory,—when all stand before His righteous bar,—He will say to those who fed the hungry, clothed the naked, visited the sick, and took the stranger in, "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."

Let us rejoice in this truth, and let it strengthen us under duty and under trial. Let it stimulate us to minister to His poor, to remember that "both He that sanctifieth and they who are sanctified" are not only all of one, "but are one. For which cause He is not ashamed to call them brethren."

"A friend that sticketh closer than a brother."

When the apostle speaks of the election of the Church, he uses these words: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." The earliest message which the Saviour on the morning of the Resurrection sent to His disciples

was couched in these touching words: "Go to my brethren, and say unto them, I ascend unto My Father and your Father, and to My God and your God."

And there is a most real sense in which the Sanctifier and the sanctified are brethren. They are so in their very birth, each in the fulness of time being born of the Holy Spirit. The annunciation to the Virgin was made in these words: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." So the believer is born of the Holy Ghost, and, through the effectual working of His mighty power in the heart, he becomes a child of God. And "because he is a son, God sends forth the Spirit of His Son into his heart, crying, Abba, Father." All who are made the subjects of this new and heavenly birth are acknowledged by the Sanctifier to be united to Him in a holy and most blessed brotherhood. As He was once addressing a crowded audience, who thronged upon Him to hear the word of God, He was suddenly interrupted by the announcement that His mother and His brethren stood without, desiring to speak with Him. He answered, looking upon those who were around Him: "Who-soever shall do the will of My Father which is in heaven, the same is my brother and sister and mother." How often do we see in this heartless, selfish world of ours, that when a man of lowly birth raises himself by honest toil and industry above his original condition, and wins a position of eminence and fame, he wishes to forget his once humble circumstances. He is ashamed of his poor relations, of those whom he has left far behind in the race for fame and fortune. But it is not so with our Elder Brother. From sorrow, and suffering, and deep poverty—a poverty so great that He had not where to lay His head—He has passed to the right hand of the Majesty on high; but even there, and in the presence of the seraphim, who, with faces veiled before His intolerable brightness, cry one to another, "Holy, holy, holy is the Lord of hosts," He claims a brotherhood with tempted and struggling men below, and "is not ashamed to call them brethren."

Connected with this truth there is the assurance of Christ's sympathy: "A Friend that sticketh closer than a brother."

What a balm there is in sympathy! How sweet to feel that someone cares for us: one who is ready to weep when we weep, and to rejoice when we rejoice. But human sympathy at its best cannot heal the anguish which it endeavours to assuage. It is liable, moreover, to a thousand interruptions; while there are sorrows so great that they pass beyond the help of lovers and friends. There are griefs which we hide from all, with which a bosom friend is not allowed to intermeddle. There are secret places in the chamber of the soul into which others have never looked,—thoughts and feelings of love, of sorrow, of joy, over which no strange eye can pass,—unknown even to those who are nearest to our hearts. But there is no sorrow, no emotion, that we need hide from our Brother in heaven; for there is no pang that the members feel which is not felt by the head. Nor is there any interruption to His sympathy. When in this world we suffer, seas may roll between us and those who love us best; vast tracts of land, continents, mountain ranges, may separate us from those who would, if they could, soothe our anguish, and stand by us in our hours of need. The electric current flashing along the wire may bring us their messages of sympathy. Alas! it cannot bring themselves. But Christ is always near. Go where we will, He is with us. He is in constant and in closest communication with every one of His members. He is "about our path, and about our bed, and spieth out all our ways."

My brethren, strive to realise this truth. Amidst the gloom and darkness of night, thy Brother is with thee. In the chamber of sickness, He is at thy side. In want or desolation, in woe, He is "a very present help." He is sensible of your every wish. He hears every prayer you utter. Human hearts may change, human love may falter, when clouds gather upon the horizon, and the tempest threatens to burst; but there is One who sticketh close, "closer than a brother," who is "a Brother born for the day of adversity," and who says, "I will never leave thee nor forsake thee." All others may, but not I.

Brethren, we shall have our hours of need, when we shall want the presence of this Brother. We must enter the sick-room, and be laid on a sick-bed, and through wakeful nights count the weary hours as they drag their slow lengths along. And

there may be friends—God grant it!—to hasten to our help, to hang over our bed, to smooth the restless pillow, and wipe the cold sweat from the brow; but human affection will not be enough: we shall want Him near us who alone can cheer the heart when it is fainting. And in such trying moments it will be beyond all joy to feel that we are folded close in “the everlasting arms,” and that “the eternal God”—even our Brother—“is our refuge.”

Or it may come to pass that we shall be called to sit in the chamber of death when the physician's skill has been baffled, and all hope is over, and the long-protracted struggle is at an end, and we are left to weep in the empty room alone. And who can help us then? There may be some to comfort us, to dry the flowing tears, to speak in loving tones; but it is only our Brother who can bind up the broken heart, and pour the oil of consolation into our gaping wounds. Therefore let us trust in Him at all times, for in Him only is consolation and peace and life. Let our minds be filled with Christ, and we shall know by deepest experience that all grace, strength, and comfort flow to us from Him who is “a Friend that loveth at all times,” and who is “not ashamed to call us brethren.”

And, lastly, as *He* is not ashamed to call us brethren, let none of us be ashamed of Him. Ashamed of Christ! Can it be possible? Alas! only too possible! How many are ashamed of His Cross, of His cause, and think lightly of His disciples. The dread of ridicule, the fear of the world's laugh, alarm lest they should be denounced as over-precise and puritanical, cause men to shrink from confessing Him before men. Cowardly fear! Unworthy shame! Rather let us be willing to follow Him through evil report and good report; bearing His reproach, esteeming that reproach greater riches than the treasures of the world, and binding it as a garland round our brow.

And let us remember that confession of Christ is not joining in the anthem when a congregation sings His praises; it is not reciting a creed when the congregation professes belief in His name, or even kneeling at His table—all this, in a certain sense, is a confession of Christ, but it comes immeasurably short of what our confession must be if we would be His disciples indeed. To confess Christ is to maintain His authority when it is despised; to uphold His laws when they are contemned; to confront His enemies, when, by doing so, we may make enemies ourselves. Let us thus confess Christ, and so in the great day of the manifestation of the sons of God, He will confess us before His Father, and the holy angels, and the whole universe of God. Appearing as Elder Brother in the midst of the family for whom He was contented to be betrayed and delivered up, His own words shall be fulfilled: “I will declare Thy name unto My brethren; in the midst of the Church will I sing praise unto Thee.” And, pointing to those whom the Father committed in everlasting covenant to His care and keeping,—not one of whom has been lost,—and who appear shining in all the beauty of His righteousness, He will say, “Behold I and the children whom Thou hast given Me.”

YE ARE COMPLETE IN HIM.

(*Extracts from a Sermon by the late Rev. THOMAS JONES, of Swansea—the Welsh Poet Preacher.*)*

“And ye are complete in Him, which is the head of all principality and power.”—COL. II. 10.

JESUS CHRIST is the one infallible Guide and Teacher of His Church. What He has revealed by His own words and works, and by the words of His apostles and prophets, is Truth. Our speculations concerning spiritual matters are but conjectures, for before our clearest vision there hangs a haze of uncertainty. The traditions of men cannot be depended upon; councils, synods, and priesthoods may believe and propagate error, but Christ hath “the words of eternal life”—true, luminous, and infallible. Elsewhere you are treading on the deceptive sand which yields beneath your feet, or on the treacherous marsh which by an appearance of solidity lures you to proceed and then trembles and sinks under your weight. His teaching alone

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places you on the rock, firm, immovable, and everlasting. "The word of the Lord endureth for ever." Ancient mariners sailed by the light of the stars; from the stormy bosom of the ocean they looked to the distant heavens for direction; while the firmament was clear they were safe, but when clouds intervened dangers beset their path. So, taking the words of the Lord Jesus for your guidance, you shall cross the sea of life in safety and reach the heavenly shore; but if you allow human philosophy, science, or tradition, if you permit priesthoods, ceremonies, or sacraments to come between your mind and the light of His teaching, your course must be perilous, and your progress uncertain, for He, and He only, is "The way, the truth, and the life."

Jesus Christ is also the Head of the Church by the possession of absolute authority. He alone has the right to *command* us in spiritual things. We honour the Christian Fathers who lived in the early morning of the Gospel day; we love the names of saints, reformers, and martyrs, whose lives were heavenly in a world of sin, who fought nobly against the powers of evil, who braved the cruel tyranny of the world and the black terrors of death in the service of God. Call them great men if you will, read their writings, admire their bold daring and their adventurous spirit, be inspired by their example, clothe them with the immortality of fame, and let no cruel blast cause the flowers to wither upon their graves; but do not make them *lords* to rule over us. "One is our Master, ever Christ." . . . Moreover, He loved us, and gave Himself for us—"purchased the Church with His own blood"—and therefore claims it as His own. His people are made willing subjects by the power of His Spirit; the highest freedom they desire is to be His servants, their chief ambition is to do His will, their deepest, strongest, and most enduring love is reserved for Him; and they unite in saying, "Thou art the King of Glory, O Christ; Thou art the Everlasting Son of the Father."

The spiritual increase of the Church is derived from Him. Growth is a law of life—the harvest is produced from the living seed, the tree adds to its strength from year to year, the feeble child attains to the perfection of manhood, small wandering tribes of men become powerful nations. This is true also with regard to the soul. Religion means spiritual progress, advancement in holiness, an increase of knowledge, faith, love, humility, ~~self~~-denial, service, and force and beauty of character; a change "from glory to glory," a "growing up into Him in all things, who is the Head, even Christ." Be not content with the past, for what is there in *that* to satisfy you? Does your ambition rise no higher than the wavering faith, the half-love, the broken obedience, and the imperfect service of the years gone by? What you find there is an intention rather than a purpose realised—a crude outline, and not a finished work—a promise waiting its fulfilment. But for our spiritual growth, as for all other things, we are dependent upon Christ; it can be secured alone by union with Him. "I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." From Him cometh the "nourishment," the vital and energising influences, which enable us to "increase with the increase of God." Streams of life flow and circulate through the creation; and if the slenderest plant be rooted in the earth, and thus connected with the vast and wonderful life-system of the universe, it shall grow and bear fruit and attain to the perfection of its nature, but without this connexion it must wither, shrink, die, and disappear from the earth. Christ is the life of human souls. Reject Him, sever yourself from Him, and you are "cast forth as a branch, and are withered; and men gather them, and cast them into the fire, and they are burned." Be united to Him by faith and love and sympathy; press forward through the vulgar crowd of worldly cares, and the not less intrusive and confusing multitude of intellectual doubts, speculations, philosophies, systems of theology, and the cumbrous religious ceremonies which men have invented; and touch the living, loving Christ, and a Divine virtue shall pass into your soul, whereby you shall grow and be made "perfect and entire, wanting nothing."

Let us think awhile of the teaching against which the Apostle warned the early Christians.

1. They were in danger from philosophy. "Beware lest any man spoil you through philosophy and vain deceit." This word properly denotes the love or desire

of wisdom. If philosophers bear in mind the import of their own name it will make and keep them humble, for it means not that they *do* know, but that they *desire* knowledge; not that they *are* wise, but that they *seek* wisdom.

St. Paul does not speak against the love of knowledge and wisdom, for this love is an instinct of the human mind, and is as natural to us as the desire for food. It is the hunger of the mind. Neither did he suppose that the Gospel had anything to fear from the increase of knowledge. False religions may thrive in the atmosphere of ignorance, like those birds which shun the light of day, and leave their hiding-places only when darkness covers the land; but the pure Christianity of the New Testament resembles the eagle which delights in the noonday splendour, and looks the sun in its face.

But the philosophy to which the Apostle refers is the vain and bewildering theories of men concerning God and His purposes, and man and his destiny. The speculations of the human mind concerning the Divine Being are not of great value, for He is found, not by our searching, but by His own revealing. He has made Himself known to us in Jesus Christ, "for in Him dwelleth all the fulness of the Godhead bodily"; and we must not be drawn away from this manifestation to search for Him in the thick darkness by the feeble light of human philosophy. Extinguish the light which Christ has imparted and hold in your hand the torch of philosophy, and then gaze steadfastly into the black expanse before you. What can you make of it? You will behold the many gods of the ancient heathen, or the no-God of the modern atheist; or with the fatalist you will see senseless power and blind necessity; or like the materialist you will perceive nothing but matter, organic and inorganic; or it may be that the vision of the idealistic pantheist will pass before your mind, revealing naught but spirit—one infinite, uncreated, and eternal Spirit, manifesting Himself to Himself in different ways. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" "Clouds and darkness are round about Him." "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him."

Three things are certain: first, man must have a religion—it is the deepest want of his nature; secondly, he cannot discover a satisfying religion for himself, as is proved by the spiritual history of the race; and thirdly, that therefore he should receive thankfully and with joy the revelation of Jesus Christ, and permit no human philosophy to mingle with its light nor obscure its divine glory. You should judge of all religious teaching by the influence it has upon your mind with regard to the Saviour. Does it lower your estimation of Him, or cause your faith in Him to waver and faint, or make you less zealous in His service, or weaken your desire for His fellowship? If so, then it is to be avoided, although it may be advanced with the dignity of learning, the power of eloquence, and the fascination of a new discovery; for it draws you away from "Christ who is our life," and acts upon your soul as the freezing winds of the north upon trees in blossom, depriving you of faith, hope, and Christian joy. Therefore, "beware lest any man spoil you through philosophy and vain deceit."

2. The second source of danger named by the Apostle is "The traditions of men."

By tradition we mean some doctrine, custom, or precept not named in the Word of God. The Jews supposed that two classes of laws were delivered to Moses: one was recorded in the Old Testament, and the other preserved and transmitted from age to age by word of mouth. Those of the latter class, which are exceedingly numerous, and mostly trifling and absurd, have been collected, and may be found in the Talmud. There were religious teachers among the Colossians who mingled these Jewish traditions and oriental philosophy with the truths of the Gospel; and St. Paul regarded such teaching as injurious to the spiritual life of the Church, and hence uttered his warning.

The belief in tradition is not yet extinct. The Greek and Roman Churches receive it as a rule of faith in theology and religion, and assert its authority as well as that of the Bible. And other Churches, which have a right to be considered

more pure and enlightened, are not entirely free from the same influence. There are traditional systems of spiritual truth which you are expected to receive. Able and earnest men of other generations melted, as it were, the doctrines of religion, and cast them into moulds of their own creation. The doctrines are divine, but the moulds are human. The Gospel bears the same relation to these forms as the painting to the frame in which it is set; you may change the frame to answer your own purpose, but must not efface a single feature, or line, or shade of colouring from the great painting itself. Indeed, perhaps it would be better if there were no frame at all, and that this divine picture were simply unfolded before the minds of men, trusting to its inherent power and beauty for the desired impression.

Tradition at best is a most uncertain guide. It may be a real pillar of fire lighting your path across the desert, but most assuredly it often is nothing better than an *ignis fatuus*, bewildering the imagination and alluring the mind away from the truth. It dwells in the hazy border-land, where truth seems to melt into fiction and fiction strives to transform itself into truth, and no dependence can be placed on its testimony. Generally it contains a small soul of reality in a large body of myth and fable. As the clear mountain stream becomes impure before it reaches the ocean, so what was once a true word receives in the course of ages such additions from the ignorance and folly of men as to become untrue, a thing not to be trusted, and not to be received without doing violence to the reason with which God has endued us. We have the words of the Lord Jesus, the Gospel which the apostles preached, the glorious and everlasting Gospel which cannot pass away; and our faith should rest in that, and not in the fairy tales of Jewish, Roman, or Protestant traditions. "Ye are complete in Him."

3. St. Paul also protested against the endeavours of the Jewish teachers to make the sacred rites and sacred seasons of the former dispensation binding upon the Colossian Church. "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." The things signified by the ceremonies of the law, the substance and the reality, were given to them; therefore they were not to put their trust in the shadow.

Many people are still Jewish in their feelings about the ceremonies, sacraments, and sacred seasons of religion. To many the Lord's Day is still the Jewish Sabbath instituted by Moses, and to insist on contradicting this idea of it is to them like an attempt to destroy its sanctity. Yet it is evident from the name given to it in the New Testament that the apostles regarded it as a separate day, and can we fear that its sanctity should be destroyed while we look upon it as commemorating the resurrection of Jesus Christ from the dead? Think you that the event which brought to light life and immortality shall be effaced from the memory of the Church? You may as well ask, can the sun be blotted out from the firmament? The great uprising is engraved upon her heart, and long as the world shall last her children will meet and worship, and say, "The Lord is risen indeed."

Baptism as set forth in the New Testament is beautiful, significant, and instructive. It acknowledges our imperfection and sinfulness, symbolises the purifying influences of the Holy Spirit, and puts a seal on the baptised, testifying that he belongs to Christ. But when people attribute to baptism a regenerating power, and regard it as creating a relation which in fact it only recognises, they mistake the sign for the thing signified, and convert a simple ordinance into a fruitful source of error.

The Lord's Supper also, regarded in its simplicity, is an impressive representation of the Redeemer's sufferings, and a most vivid expression of His wonderful love to men. There is in it historical evidence of the truth of the Gospel, for if it did not originate with Christ, where and when was it instituted? Men have built cities, temples, and monuments to keep their names in the memory of the world, but cities fall into ruins, temples and monuments crumble into dust—the noblest works of men are blotted out by the heavy hand of time. Therefore our Saviour ordained for His memorials the productions of nature that will last as long as the world. His disciples were commanded to eat bread and drink wine in remembrance

of Him. Penetrate to the spiritual meaning which underlies these material objects, bread and wine, and you will understand what Christ is to your souls, feel your dependence upon His great sacrifice, realise your union with Him and with each other, and this supper of His sorrow will lead your hearts and desires to the "Marriage Supper of the Lamb"—when "the whole family in heaven and earth" shall meet together in our Father's Kingdom. But when the idea of spiritual magic is brought into this ordinance, and it is pretended that by some strange priestly power the bread and the wine are changed into the body and blood of Christ, the supper, instead of being helpful to piety, becomes a stumbling-block and an offence.

4. In the last place, the Apostle warned the Colossians against the worship of angels.

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."

It may seem strange to say that it is necessary to speak against this in England to-day; but alas! it is too evident that the old error of angel-worship is being revived in this country. The Pantheon at Rome has been converted into a Christian Church, and the transformation is suggestive, for as in the Pantheon many gods were worshipped, so in the Roman Church saints, angels, and the mother of Christ take their place. I bear no false witness in speaking thus, for if prayer, adoration, and praise constitute worship, then are they worshipped. The honour and worship actually and practically paid in that Church to angels and saints does by very far exceed that paid to Christ, its Head. Throughout Papal Europe the worship of Christ among the body of the middle and lower orders is fast becoming obliterated and supplanted by that of His Mother. It was an error to think that we in England had done with this Church for ever, for at this present time she is spreading an immense network of colleges, convents, communities of men, churches, chapels, and priests over the length and the breadth of the land; and wherever her teaching is received, there saints and angels are worshipped.

Let no one make light of her attempt to regain influence in this country, for she has marvellous energy and power. There is a charm in the very name of Rome; it is a great history condensed into a word—it recalls the past and moves the imagination. The Church of Rome is one within herself—one in form and one in spirit; a mighty army well organised and perfect in discipline. Whatever dissensions may arise in her camp, she manages to keep a firm and unbroken front to the foe, leaving to Protestants the invidious task of illustrating the infinite divisibility of the Christian Church. She has antiquity on her side, and we all know that an ancient institution gathers influence, force, and reverence as the rock gathers moss. Her daring presumption has power over many minds. She stands as it were on the threshold of the eternal world, holding in her hand the keys of heaven. She listens to no arguments, but with a dogmatism that knows no limits she asserts and re-asserts her authority from age to age, without a shadow of doubt, hesitation, or wavering. The fine arts are pressed into her service; her churches are splendid temples, adorned with the highest creations of genius; her songs of praise are a musical entertainment, and her worship is an artistic performance. She thus appeals to the sensuous soul, and causes a deep sleep to fall upon the reason and the conscience. Finally, she never yields; you may prove from the Scriptures that she is wrong, but it matters not, for she falls back upon tradition. You may show the tradition to be false, but again it matters not, for she will make tradition bend to her purpose, and Scripture give forth the meaning she desires. Possessing infallibility, her authority is supreme, and doctrines that are absurd in themselves, and opposed to the laws of nature, the light of human reason, and the voice of Divine revelation are to be received because they are advanced by her. We should avoid this Church and repudiate her claims. Our language to her should be this, "We will not receive thy 'lying wonders' and 'strong delusions'; thou shalt not stand between us and the pure truth of God; thy huge black shadow shall not fall across our path. Begone, thou spirit of error! Vanish, thou deceiving phantom! Avaunt, thou ghost of the Middle Ages; that we may behold 'the light of the knowledge of the glory of God in the face of Jesus Christ.' We are 'complete in Him.'"

Foreign Intelligence.

FRANCE.

(From our own Correspondent).

PARIS, September 1897.

THE director of our Missions Society has received from Pastor E. Meyer, at Tananarive, a telegraphic message, which shows clearly that Protestant work in Madagascar is in a most difficult and perilous situation, and that our activity in the great African island must needs take an immense extension if Protestantism is to be kept alive there. Those who are on this field of battle ask urgently for teachers, pastors, or evangelists. The cruel death of MM. Minault and Escande seems to have shown to our Protestant Churches more acutely the importance of their duty in this matter. Pastor J. Bianquis, from Rouen, will leave the church where he has been working for sixteen years, in order to partake of M. Boegner's heavy task in the direction of the Missions' work. Mr. and Mrs. de Saint-Vidal, working lately in the MacAll Mission, saw in this terrible news from Madagascar a direct call from God, and offered themselves to the Committee as ready to start. Their services were accepted, and they are on their way now to Tananarive, where they will have the charge of an orphan house. Many others are starting also, or have started already. M. de Saint-Vidal is the son-in-law of the well-known Pastor C. Babut, of Nîmes; their departure was the occasion of a numerous and solemn mission meeting, the last Sunday of August, in the church of Pastor H. Babut, at Landouzy-la-ville (Aisne).

But the immense work to be done in Madagascar ought not to lessen our interest or efforts for other fields dear to us. MM. Coillard and Jalla (from Zambesi), Viénot (from Tahiti), and Christol (from Lessonto), have been welcomed everywhere, visiting the churches. The friends of missions remember M. Moreau, quite alone in Sénégal, of the Congo field, where our missionaries are suffering cruelly from their small number, and are insufficient for their much too heavy task. The charge of the schools was foreseen as the most important branch of our activity in the great African island. The London Missionary Society has trusted to our hands five hundred schools in the Emyrne, the Normal School, and the Palace School. The same Society has been, by superior authority, compelled to give up the College, a superior school preparing evangelists and pastors among the natives, and the Central School for girls. We are deeply afflicted by these measures of defiance, taken against those to whom we are greatly indebted for their persevering efforts and unlimited devotedness in all the good done to our new countrymen. Their Christian love and faithfulness give them the strength to abandon their beloved and numerous posts of action. General Galliéni himself has on many occasions expressed his satisfaction about the English schools, compared to those conducted by Jesuits; but nevertheless, the suspicion of serving political interests has led to the severe measures actually executed and which we profoundly deplore. Whatever may become of the College and Central School, the teaching of French will needs be introduced there. The creation of an agricultural school, under the direction of a Christian, would be very useful. Besides, ten French schoolmasters are needed presently. M. Mondain, who has superintended the five hundred schools of Emyrne, requires help for the Normal School. We do not mention the Norwegian schools, more especially connected with the Lutheran auxiliary committee.

The school branch seems to demand extension, but the religious work itself is more heavy yet, and the difficulties and probabilities are growing indefinitely, even when we examine merely the high regions of Madagascar, where the Gospel is known. The different Protestant missions established there are, besides the London Society, the Ritualists—whose work is of little importance, has not been hindered—the Norwegians, who have had much to complain about the Jesuits, and are now more favourably treated; the Quakers, who were obliged to close their high school

for girls and their hospital; but one of them teaches at the School Le Myre de Vilera, and for them also things seem to turn easier. The action of the Jesuits and the weakness of some of the officers have borne their fruit, although in some districts the orders of General Gallieni concerning religious neutrality have been strictly observed. But can we wonder that some natives are not steady in their faith when they have seen in the neighbourhood of Tananarive people killed on mere denunciations? Pastor Meyer writes with sadness: "The audacity of the Jesuits is unlimited; they reduce to nothing the work of the English missionaries."

The London Missionary Society has given to the Paris committee the district of Ambatomanga and some others. The church of Tamatave requires a leader. A wide territory, counting more than 120,000 inhabitants, the Vonizongo, two days distant from Tananarive, in its nearest points, is practically abandoned, as well as the Antsihanaka, which has had four missionaries and a hospital, and is now occupied by Jesuits!

The budget of nearly 200,000 francs estimated for this year, only for Madagascar, will surely be exceeded whatever care be taken for limiting the expenses to what is strictly necessary; but the price of food has grown to quadruple since the last war. How shall we be sufficient in men, in money, in wisdom, for this ever more difficult situation? May God fit us for the task laid before us. We hear with interest that an infant church is beginning on the river Congo, among the Pahouins; five scholars from Talagouga have been baptised lately with some grown-up persons. May God's blessing rest upon this new Christian family.

The *Bon Messenger* has been recently on the river Yonne, preaching the Gospel in spite of severe difficulties, resulting especially from the hostile attitude and unscrupulous opposition of some Roman Catholic priests. They led the movement, forbidding their parishioners to attend the meetings, filling the local newspapers with their evil-minded sayings. But in spite of these unfavourable conditions, the *Bon Messenger* has produced in many places a deep impression. The meetings have been numerous, regularly attended, especially by the young.

In Auvergne, also, an ex-Roman Catholic priest, working in the Central Society, is spreading the Gospel among a most sympathetic population. For two years he has been working there, and has had the joy to begin religious meetings, and regular Sunday services, and Sunday-schools, &c. In a locality of 2,000 persons, 105 have inscribed themselves as adhering to this new form of religion.

It appears that the famous anarchist Sauvage, who was formerly a drinker, and had been touched by the Gospel and gained to a new life in a prayer-meeting on the night of Dec. 31, 1892, has recently recovered his civil rights. Pastor Dumas, from Douai, was present at the sitting of the tribunal, and the President expressed his satisfaction to see the former guilty and dangerous man and his wife in quite a different condition, after having looked so miserable. Their children, who had been taken from them, have been restored to their parents. This fact shows once more the power of the Gospel for the renewing of wasted lives and souls.

GERMANY.

(From our own Correspondent.)

BERLIN, Sept. 18, 1897.

As you will receive through other channels a report from Blankenburg, I need not refer in detail to the Alliance Conference there. Let me only mention that these Conferences, which began small, and with a kind of private character, are gaining more and more in importance. There is always a deep spiritual tone going through the assembly. This time 300 persons met. Among the English visitors I mention the Rev. F. B. Meyer, who took a large share in the meetings.

The Jerusalem Association—a German society, working in the Holy Land—has for the first time held a public missionary meeting here this summer, on Sunday, Aug. 22. The service was held in the large church, built in commemoration of the old Emperor; the after-meeting, in the garden of the House of Lords, where different addresses were still delivered. The large garden was crowded.

The Roman Catholics again had their great "Catholic Gathering" this summer. It was held at Landshaf this time. These meetings are chiefly political: it is a kind of review held by the leaders of Ultramontanism. Dr. Lieber, who is now the leader of the party, spoke with warm words of the late Mr. Windhurst, who had placed all his ability and all his political work in the service of the Catholic Church! The question of the Jesuits was not touched this time. Perhaps the moment was not thought opportune. The usual declamations about the necessity of the restoration of the temporal power of the Pope were, however, repeated.

The new political paper started by Pastor Naumann, who had settled in Berlin for that purpose, the *Zeit*, will cease to exist on Oct. 1. It seems that the National Socialists are not strong enough yet to support a political daily paper. We are not sorry for it. Mr. Naumann will continue to publish his small weekly paper *Hilfe*, which more especially represents his views on social questions.

The anti-Semitic Deputy to Parliament, Pastor Iskrant, who had been chosen as second pastor at the Sophien Church here, and whose election had been cancelled by the Consistory, has now been chosen a second time for that post. The Parochial Council, it seems, does not want to give up its plan. The consequence can only be that the election is cancelled a second time, and that the right of nomination then devolves upon the Consistory. I had at first been afraid that the refusal of the Consistory might help to strengthen the anti-Semitic movement in Berlin. But the whole negotiations have clearly shown that Pastor Iskrant is not rejected on account of his political views, but because his whole bearing in his former pastorates gives the conviction that he would not help to build up the congregation. But, of course, his adherents try to put it so that it is his political position which rouses opposition against him. In this respect two things must, however, be distinguished. The Consistory refused his election because of his antecedents. But, of course, many Christian friends in Berlin do not wish to see a political pastor, and especially one of that party to be among the clergy of Berlin. The pastors of Berlin have ample to do with their spiritual work. Let them preach the Gospel.

The Lutherans within the Established Church of the old Prussian Provinces met again in Conference at Berlin this summer. The first day was dedicated to the question of the truth of the Bible in opposition to modern criticism; and in this question all believing members of the Church will rejoice at their clear testimony. Less can be said of the second day. This day was used for an attack on modern evangelism. The Conference thought it necessary to defend Lutheran truth against an inroad of "Methodism," against the introduction of English notions. The speaker who introduced the discussion designated that Christianity which he thought it necessary to attack, as a "religion of feeling." He blamed the adherents of this religion for resting the assurance of their salvation, not on the great objective deeds of God, but on an act of their own—the perfect surrender to God, and the feeling of joy caused thereby. As our friends do not share the general standing of that Conference, it is clear that the speaker was not refuted as he ought to have been. Fortunately, however, two men—a Pastor Lüdicke, and a layman engaged in Christian work in Berlin (Director Vogel)—answered, and the former declared the description made by the speaker to be a caricature; and such it surely is. The friends who in the present day urge a clear decision for Christ, who decidedly preach conversion, who wish to promote greater holiness, do not in the least cater for a religion of mere feeling. We rest the assurance of salvation on the great fact of redemption, the shedding of the blood of Christ on Calvary. But then, we believe that the merit of Christ must be applied to the individual. He must accept it in faith, and when this is done, the believer receives the testimony of the Holy Spirit. Conversion, however, is not an act of our own, but a miracle performed by God, and the testimony of the Spirit is something far more than mere feeling. The opposition of the strong Churchmen against this so-called "Methodism" is growing on the whole line now, but it is only because these views are fortunately gaining ground more and more. A friend who listened to the debates had the impression that one had been fighting very bravely for a lost position. In this respect we can be satisfied with the opposition—it gives us an opportunity to enter more freely into the propagation of sound evangelical views.

ITALY.

THE beatification of two individuals, which took place in St. Peter's a short time since, has been seized upon for the Hierarchy once more to assert its devotion to the Pontiff by reiterating and declaring itself one, with their head, in claiming the temporal power. They bring with them, they say in their address, "the entire sympathy of their flocks. They renew not only their unconditional and complete adhesion to the Holy See, but also that of their flocks." This is really very remarkable. How is it that, as they and their flocks are one, they do not forthwith restore the temporal power? Having their flocks at their back, really the matter must be quite easy for the bishops. How is it they do not lead the way? or even drive their flocks on before them to victory? There is a singular phrase, however, both in the address of the prelates and in the Pope's reply, which makes all clear. As all those who have robbed his Holiness of the temporal power, are under excommunication, and the large majority of the flocks over which the bishops and the ecclesiastical authorities are so—in any case, in Italy—because, still persisting in this robbery, how comes it that these flocks protest fealty? The singular phrase, however, is this: the prelates pray that the dissentients may return to the fold, and the Pontiff urges them to continue thus praying, and joins in the prayer himself! It may pretty safely be asserted that there is not a commune in all Italy that would eject King Humbert from the Quirinal, and reinstate Leo XIII. therein. Do the bishops really believe that their flocks desire the restoration of the temporal power? Does his Holiness credit the bishops when they tell him that they do? The whole affair has the air of a comedy. Facts prove that the dissentients are not with the bishops.

The statistics furnished by the *Chiesa Libera Italiana* show excellent progress. The number of adherents for 1896 amounted to 15,665, an increase of 5,325 on the previous year; number of communicants, 1,647, increase on 1895, 198; contributions to the central fund for the carrying out of the church work, 9193 lire, increase on 1895, 4,510 lire; collections for various objects in 1896, 25,620 lire, increase on previous year, 4,529 lire. Other details connected with the work and staff of the churches, with one or two insignificant exceptions, show growing prosperity.

The sixth report of the Medical Dispensary in Florence has appeared. It was opened with the view of healing both soul and body. All attending are expected to be present at a very brief service. It is free to all. Whilst open this last season, 5,832 consultations took place, 1,736 received assistance, and 1,451 surgical operations were performed. Portions of Scripture and tracts were offered and given to all who will accept them.

The sitting of the "Congresso Eucaristico" was inaugurated in Venice in August, and lasted three days. The theme of the Roman party was ostensibly the exaltation of Christ, but when seen from their point of view this exaltation was that of the Sacrifice of the Mass. The Evangelical pastors thought it well, therefore, to announce that they would hold conferences, putting forward the scriptural phase of the matter. The title of these conferences were "The Dogma of the Eucharist," "The Christ of the Congresses and the Christ of the Gospel," "Arms and Congresses," "Christ and Italy." The largest place of worship in the city belonging to the Evangelicals was crowded on all four occasions, and many went away unable to get in. The audiences were extremely attentive, notwithstanding the intense heat which prevailed. The arguments used were evidently convincing, and much to the mind of the hearers; so much so, that they not unfrequently broke out with hearty applause, somewhat to the concern of the speaker, as it was an interruption. During the whole week these conferences were talked about largely in the city, and for the most part very favourably.

The celebration of the emancipation of the Valdese took place in the Valleys a short time ago. It was as heart-stirring and encouraging for the future as could be wished. The weather unfortunately was not quite as favourable as might have been desired. Many had to be turned away from the Temple, unable to hear the addresses given, notwithstanding the speakers stood at the entrance, hoping that those within and those beyond might be profited. Sigg. Balmas and Meille most suitably alluded to the circumstances which had called them together; the latter enlarging somewhat

on the theme of the previous speaker, and alluding to the re-establishment, first national and then spiritual, of the Jewish nation, and drawing a striking comparison between them and his own, especially at the present time. He urged on all present not only to preach, but to cry aloud, "Come from the four winds and breathe on these slain that they may live."

Dr. Prochet sounded a note of encouragement. "We are progressing," he said, "whatever some people may say; there is no doubt but that the work of evangelisation is making a sure way. During the last ecclesiastical year 585 new members were added to our mission churches and 80,000 lire collected. Where the work first began a more extended and rapid advance was looked for. It was expected that by the end of the century 50 or perhaps 100,000 evangelicals would be found in our ranks. Why is it not so already? Only one answer can be given: Our faith is at fault. It is because it is so weak. Well may we take to heart the exhortations which we have listened to to-day to entreat that the Lord would pour out upon us a more abundant measure of His Holy Spirit. This is the more needful seeing we are face to face with a determined clerical reaction." Sig. G. Appia, who has taken part for forty-three years on similar occasions, spoke with vigour and eloquence, notwithstanding his seventy years, cheering on the young, more particularly in their Christian course, and spurring them forward to take an interest in mission work and all that would make for the welfare of their country.

The scientific world recently has been, it may almost be said, startled by the announcement that a method of telegraphing without wires had been discovered. Sig. Marconi—a young scientist who does honour to his country—has thrown in his lot with the Evangelicals, and has been for about four years a member of the Waldensian Church at Leghorn.

The removal of Sig. Giampiccoli from Rome to Turin has caused very lively regret to his adherents in the capital. Doubtless the welcome which awaits him in the northern city will leave nothing to be desired.—K. F. D.

The Chiesa Evangelica Italiana (better known as the Free Church of Italy) has recently issued its Annual Report, which contains most cheering news regarding the progress of the work of this Church in Italy. Statistics are given which are highly satisfactory, showing a definite increase in the number of members; but we are specially interested in the revivals of religion which have taken place in various parts of the field of operations. The Rev. Cav. Saverio Fera, the secretary, has recently published a booklet entitled "From the Land of Dante and Galileo," containing most interesting references to some of the places where the Italian Evangelical Church has its missions. We have only space to give an extract or two, and these regarding the spiritual side of the matter:—

At Cisanello a numerous congregation assembles in a hired room, and, in spite of current anarchism, a nucleus, always increasing, bears witness to the power of the Gospel. Such is the hunger and thirst for truth that people come from neighbouring villages to join these meetings.

At San Michele degli Scalzi a considerable group of converted persons meet at a friend's house, but they feel isolated. When last visited the numbers were so large that only the kitchen in this brother's house (who is a poor working man) could accommodate them. There was much evidence of the presence and blessing of the Holy Spirit. Many were moved to tears of joy.

At San Marco alle Cappelle, on the Arno, there is a marvellous opening for the preaching of Jesus Christ. It was late in the evening when the preachers arrived—a multitude of people were expecting them. The two rooms in the house where the service was held were at once filled, many being unable to find admittance. A widow, who is the moving spirit of this meeting, willingly continues the use of her house, and shows a fervent evangelical spirit in the midst of heavy trials. The Lord begins to give us encouragement so evident as to foreshadow a large harvest for His Kingdom.

In Pontasserechio only five members of the first work of evangelisation remain—one, a poor shoemaker, was so fiercely persecuted, and suffered so many hardships, that he was almost obliged to hide himself, while hoping for better days. A

colporteur of the National Bible Society of Scotland came here for some days. His witness for Christ awoke the sympathy of the whole neighbourhood, so that a formal petition, signed by more than a hundred heads of families, was addressed to the Committee of Evangelisation, asking that a preacher might be sent to instruct them more fully in the truths of the Gospel. This was the beginning of a movement for the establishment of an Evangelical Church, and the formation of a school. The Committee are prosecuting the work with much vigour.

At Veechiano, Arena, Metato, Bagni, Limiti, Rigoli, and elsewhere, echoes of the awakening at Pontasserchio were heard, and groups of adherents urged us to preach the Gospel to them also.

We intend to press forward in all the communes affected by this remarkable evangelical movement—not only in Pisa, but in all the suburbs around it, where new churches are in process of formation, so that the light of the knowledge of the glory of God in the face of Jesus Christ may spread far and wide.

BELGIUM.

THE Synod of the Eglise Chretienne Belge held its sitting at Courcelles this year. Some few details were given in the September issue of *Evangelical Christendom*, but as there was much interesting detail connected with the meetings, a little more information may possibly be welcome.

The Church at Courcelles, wherein the Synod met, is celebrating now its fiftieth anniversary. Hitherto the interior has presented an appearance little better than a barn—so bare, so dull. But this state of things has not prevented the Gospel proving to be the glad tidings of salvation to many a soul, and has been no real hindrance to the spiritual work. However, to celebrate the Jubilee, it was determined to improve the interior. Fresh seating, new glazing, &c., gave an air of comfort. A new building has been erected close by containing two large rooms; one especially capacious, and needed to accommodate the *Unions Chretiennes*. The kindly arrangements of Mons. and Madame Grassart, who opened their house to the members of the Synod coming from afar, setting apart a dining-room for their use, served by some young ladies whose services were gracefully given as a labour of love to the Lord's servants, cannot be too warmly appreciated. Losses by death, especially the demise of Mons. A. Pasteur Hoyoia, who after forty-four years of unswerving fidelity in the Master's cause, was called home a few months since, and the laying aside of some from illness, somewhat thinned the ranks of the Synod.

Among the details touched upon during the sittings were several worthy of notice. The gatherings organised by the Brussels Evangelical Alliance were stated to be well taken up by the pastors and several members of the Evangelical Churches in Brussels. Many persons, not only in the city itself, but also visitors to the Exhibition, came under the influence of the Gospel message. These gatherings, owing to their being held in immediate proximity to the Exhibition buildings, were much frequented.

The notices respecting the fund for the benefit of the orphans and widows of pastors, the orphanage and almshouses for the poor of both sexes, awoke much sympathy. Sabbath observance came in for much attention and warm interest, especially the phase of its sanctification. The numerous Belgian emigrants who have settled in the United States seem to call for evangelistic work among them. The Presbyterians of Pittsburg and Alleghany have afforded very valuable assistance in this cause.

The Synodal Message to the Churches contained three points of much value. (1) The consideration of the great difficulties and trials through which the work in Flanders has to pass. (2) The urgent necessity which now falls upon the Church to increase its contributions to the *caisse centrale*. (3) The absolute need of developing the spirit of unity among the members of the various Churches, and the desirability of holding out the right hand of fellowship to groups of believers, small stations and Churches which are more or less isolated.

The reception of the various delegates from Protestant Churches, foreign and

home, and their cordial and fraternal greetings, together with details, interesting from various points of view, of Christian work, materially aided to encourage and fortify the audience who had the gratification of listening to their remarks.

After the Synod closed its proceedings, the Lord's Supper was administered, as is usually done on such occasions. It should be added that the work of Temperance came under the notice of the Synod, the duty of its enforcement being distinctly accentuated, both in precept and example.

A very important Congress took place in Brussels recently at the Palais des Academies, to consider the duty and the necessity of Sabbath observance. Mons. Myssens, Minister of Commerce, opened the proceedings by an address of considerable power and breadth of view, regarding the matter as it actually stands at the present time, and throwing out suggestions as to the best way of meeting difficulties, and promoting Sabbath rest. Legal prohibition of work, the Minister thought, would be unconstitutional, and, in any case, could only be exercised where the carrying on of works or business were clearly not a necessity. It not unfrequently happens that the masters and workmen of a certain industry are anxious to close their workshops on the Sunday, and are only prevented from doing so by one in the trade objecting. In a case like this it is evident that if nine out of ten demand Sunday closing, the majority are coerced into compliance with the determination of one man. In this case, Mons. Myssens remarked it would be admissible for the Legislature to bring in a measure bearing upon this special industry, which would enable the majority to carry out their wishes. Mons. Myssens accentuated very distinctly the needs of Sabbath rest. "It is," he said, "incumbent upon us to observe this day as an obligation imposed upon us by the Divine law, as well as by the requirements of morality and humanity."

These three points of view were very notably kept before the sittings throughout all the discussions which took place. In consequence of the deliberations of the three days, the following resolutions were passed: (1) "That this meeting, by a large majority [only four dissenting], expresses the opinion that the matter of Sabbath observance cannot be left entirely to private initiative." (2) "The question to what extent, or in what manner, there should be public intervention is left open."

About two-thirds of those present gave in their adhesion to this proposition. However much it may be thought desirable by some that the State should intervene in this matter, nevertheless, the example of personal and individual action is most valuable. Owing to the feeling that the Assembly would be composed of a very mixed company, the programme did not contain any pronounced religious colouring. And it was with much thankfulness to Almighty God that the keynote of religion, so to speak, was struck at the outset by the President, and was endorsed both by Roman Catholics and Protestants who addressed the meetings. It was gratifying to see numerous and representative delegates from Holland, Sweden, Switzerland, France, England, Scotland, and the United States, together with a goodly number of Belgian Deputies. There was a strong desire expressed to see the realisation of a proposal for Sunday closing of places open for the sale of drink, as drunkenness is one of the great evils with which Belgium is oppressed.

A special meeting of the Federation was held (July 8) in the Eglise du Musée, presided over by Pastor Gambini, president of the International Committee in Geneva. This meeting was called by the Committee of the Evangelical Alliance of Brussels. The gathering more especially occupied itself with the sanctification of the Sabbath. What use was it, it was asked, to obtain a day of cessation from toil, if it was to be spent in dissipation? What use would it be to procure absence from the workshop, if it was to be spent in the public-house? The national conscience needs arousing both on the subject of temperance as well as Sabbath observance.

CHINA.—Mr. Pitcher, of the American Reformed Church Mission at Amoy, reports that 20,000 enquirers presented themselves during the past year at the doors of the three missions located in the Foochow districts; that out of the 20,000, 5,000 have been accepted as fit candidates for Church membership; and that hundreds of families have renounced their idols, whilst many others have asked for leaders and teachers to guide and instruct them.

RELIEF FUNDS FOR THE ARMENIAN CHRISTIANS.

We have already referred, on several occasions, to the generous help given by our Swiss friends for the relief of suffering and persecuted Christians. For the Stundists of Russia, no people have contributed so liberally. Last year alone, our Swiss friends forwarded to London many hundreds of pounds for the relief fund established by the Council of the Evangelical Alliance in aid of the Stundists. Following this, the same noble-hearted people took up the cause of the persecuted Armenians; and, after forwarding some £500 through the Evangelical Alliance, a Central Committee was formed at Neuchâtel, for the purpose of raising money in all parts of Switzerland for the relief of the suffering Armenian widows and orphans. We have just been favoured with a copy of the Report of this Swiss Committee, which was formed twelve months ago by delegates from certain Swiss Cantons, where deep sympathy had been aroused in regard to the terrible sufferings of the Armenian Christians. The first meeting of this Committee was held in Berne; and Professor George Godet, who had taken so active a share in raising funds for the Stundists, became President of this Committee. The Report now before us is a most interesting record. It is illustrated with views of Broussa, Marash, and Sivas, and contains a map of Asia Minor, showing the scenes of the massacres. It has also portraits of many of the orphans, with a list of children adopted by the Swiss Committee—viz., seventy boys and sixty-two girls at Sivas, forty-five boys and twenty-five girls at Guron. From this it will be seen that one object of the Swiss Committee was to raise funds to provide permanently for some of the orphan children of those who were massacred. Very great success has attended this benevolent effort.

From all parts of Switzerland liberal contributions were received, till the munificent sum of over Fr. 600,000 in all has been subscribed to help the sorely-oppressed and bereaved families. The chief centres for the reception of these charitable offerings were Geneva, Lausanne, Neuchâtel, Berne, Bâle, Zurich, &c. What a splendid spirit of brotherhood this spontaneous expression of Christian sympathy evinces! It is not difficult to imagine the joy of the widows and orphans who have seen in this unstinted charity the bounty of the good hand of God outstretched to relieve their sufferings in answer to intercessory prayer.

The Report alludes to the orphanages which have been established at Marash, Broussa, Sivas, Guron, &c., where children of both sexes have been generously provided for. In many districts the burdens and sorrows of this suffering people have also been considerably lightened by the ready help the Committee has been able to afford them in their terrible time of need. That suffering which makes the whole world kin has been abundantly manifest in this practical effort of warm Christian hearts, and this beautiful outflow of lovingkindness is a testimony to the spirit of union which animates the Swiss Christians.

CHINA.

The Daily News recently gave an account of an interview with a Baptist missionary in China, the Rev. Timothy Richard, who made some very interesting statements about the changes in Chinese feeling and opinion since the war with Japan. He said: "The movement now taking place in China is one of the greatest significance to the human race. For centuries her policy has been isolation and hatred of all foreigners. Now she is about to throw herself into the stream of modern universal action. The bearing this will have on the future of other nations is appreciated only by a few who are intimately acquainted with it. It is difficult to make you realise the contempt with which foreign teachers were regarded before the Japanese War. The Chinese would not hear us; if they read our books, the message usually went in one ear and out the other, making little impression. It was like sowing seed in December. The war has changed all this. The leading people in the various provinces are now seeking the white teachers, asking their advice about the best way to give their children education on Western lines, and establishing schools on our methods. The Government in Peking has recently sent orders that colleges giving Western teaching shall be established in every province."

As an example of this change, Mr. Richard stated that after the outrages against Christians in Hu-nan and Szechuen "my fellow missionaries chose an American missionary and myself to go to Peking, and there lay before the Emperor the truth about our aims and work. When we got to Peking I found to my surprise that the members of the Government and of the Censorate were eager to see me. They had been reading Mackenzie's book that I had translated, and they wanted to talk with me over it. Even the heads of Hamlin College, the wise men of the empire who really govern it by controlling the examination under which all officials are appointed, welcomed me. They got me to come time after time to talk with them. Only a few months before these rulers would have looked on it as the greatest condescension to listen to a missionary; now the tables were completely turned. What is more, they promised us two of the three things we came to ask, and they have since kept their promise."

LI HUNG CHANG ON EDUCATION IN CHINA.

We find in *The Japan Mail* of May 15 a remarkable letter addressed by this eminent viceroy to the Rev. Gilbert Reid as he was about to leave China for America. Mr. Reid has been of late specially interested in a movement to reach the higher classes of China by Christian educational institutions, and it is in view of this effort that the viceroy addressed this letter to him. The admissions which are made in regard to the defects of China are so striking that we give the letter entire. *The Japan Mail* significantly remarks that "nothing ever done by Li Hung Chang becomes him better" than the following letter:—

PEKIN, CHINA, April 12, 1897.

To the REV. GILBERT REID, *Founder of the Missions to the Upper Classes of China, Peking.*

Dear Sir,—Having on various occasions gladly shown my interest in the good work recently organised by you among the educated and official classes of China, through whom the masses may be readily enlightened by means of Western knowledge; and knowing also of the many years of self-denying labour you have devoted to the welfare of the people in various parts of China, it is with much pleasure that I offer you this testimony on the eve of your departure for the United States.

I have admired the bold and tireless energy with which you have faced the difficulties of your present task. It is unfortunately true that suspicion, prejudice, and self-sufficiency are peculiar traits of educated Chinese, especially noticeable in their estimation of other countries—perhaps because of the isolation of China from Western influence for so many centuries; but whatever may be the case, the lamentable effect is seen in the present backward state of China among the nations of the world.

The social, educational, and official systems of China have tended to give to the educated classes control of the destinies of the nation. Whether such a monopoly of power be good or bad need not now be considered: it exists, and the practical question is how to turn it into beneficent and useful channels.

You have set about solving this problem in a way that should commend itself to every friend of humanity. Unquestionably, if you can give to the blind leaders of our people light and learning enjoyed in the West, they, in turn, will lead our people out of their darkness. I think I may claim to have many friends in the United States, where you now go. The cordial reception I met with wherever I went there made a deep impression upon my heart, and has greatly endeared your people to me. If it would interest them to know that I regard you highly, and will give you a helping hand in your future efforts to bring more light into the world and encourage higher aims and aspirations, you may use for that purpose this letter from your friend,

(Signed) LI HUNG CHANG,

(*Senior Guardian of the Heir Apparent, Classical Reader to his Majesty the Emperor, Senior Grand Secretary of State, Minister of the Foreign Office, and Earl of the First Rank.*)

Missionary Notes.

A RABBI'S TESTIMONY.—The following paragraph from *The Jewish Missionary Advocate* is a very remarkable attestation by an influential Jew of his own secret belief of the power that accompanies a conscientious study of the New Testament: "A few months ago, in the Soko, or market in Mogador, a number of Jews were standing round and listening to one of the company who was reading to them from a copy of 'The Old Patha.' A Hungarian Rabbi who was passing by, stopped, and having listened to the reading for a short time, said to the reader, 'The book which you are reading is quite as dangerous to you as the New Testament; and if you continue reading it, you will cease to be a good Jew—you will be perverted.' One of those standing by answered him, 'But, Rabbi, we read the New Testament now and then, and yet we are not perverted.' The Rabbi shook his head and said, 'I am old now and have travelled far, but believe me, in all my life and during all my journeys I have never yet found a Jew, who, having read the New Testament, has not become a Christian in heart, although he may still attend the synagogue.'"

IRRELIGION AMONG THE JEWS.—The following extract from *The Church of Scotland Home & Foreign Mission Record*, is a striking testimony to the religious indifference which appears to be so widely spread amongst God's ancient people: "The editor of a Jewish journal in Smyrna, after quoting from *The Progress*, a Jewish paper in Vienna, a proposal for Sabbath services in which the young should be made to take an important part, proceeds to say—'irreligion among the whole Jewish world is spreading in a terrible manner. If this goes on, the coming generation will know nothing of Judaism. We of the east have fallen into the very bad habit of copying what we see in the people of Europe, if it seems modern and elegant. But we copy from those nations only the superficial, the upper varnish, without troubling ourselves about the good qualities. Do you wish an example? In elegance of toilet and in gallantry our young men surpass the French. But in instruction in science and art, in ideas of real progress, we remain farther back than the inhabitants of Montenegro. So, also, it is in religion. Following the example of other Jews, we are giving up our religion day by day, and are ridding ourselves of all the habits and religious rites which were practised by our fathers with such great zeal. Why not bring in a reform by which prayers might be taught to our boys and girls?'"

THE JEWS OF THE CAUCASUS.—"Never before have Missionaries visited the Jews in the mountains of the Caucasus. I was afraid that it would be difficult to find entrance to them, as I was told that the Jews of the Caucasus were so fanatic that they do not even hold communion with the other Jews of Russia. They are as much separated from them as the Karaite Jews in South Russia and the Crimea. I found in the large towns, Tiflis, Batum, Bakia, a number of immigrant Polish Jews. They came from Rostoff on the Don about thirty years ago. It is now strictly forbidden to Jews to go to the Caucasus from Russia. The old Jews who have lived here for more than a thousand years, in part even before the Christian era, are protected by the Russian Government. These Jews speak Greek in the East Caucasus and Turkish in the West. Their *Chachamin* (Rabbis) understand Hebrew. I soon saw that the Lord had given us an open door here. The Jews accepted the New Testament joyfully. They have seen no other Hebrew books than the Bible, their prayer-book and some portions of the Talmud, which is very little studied here. A Rabbi saw a Hebrew Testament at a Jew's and insisted on having it. He would not give it up, till at last the Rabbi gave eight roubles (about eighteen shillings). The New Testament was not once refused. The people had never heard of missions. The prejudices Jews generally have against missions are unknown here. Most of the Jews live in remote mountain districts, especially in wild Daghestan. There are more than six thousand in the town of Kuba alone."—*Pastor Wilhelm Faber in "Trusting & Toiling."*

TUNISIA.—*In conflict with the powers of evil.*—"If there is a work which more than another calls for manifest Divine power and wisdom in order to attain any degree of success it is assuredly that in which we are engaged—amongst Mohammedans. The system, a distinct lie of the devil, forged to overthrow the blessed truths of the Fatherhood of God, the Divine Sonship, the sacrificial death of Christ, and the person and work of the Holy Spirit, strikes at the very foundation of Christianity, and preserved as it is at every turn by other lies, keeps within its firm grasp those who have either by choice or force become its dupes, and presents a veritable fortress of evil to all who would dare attack it from any point. . . . One morning, having the opportunity of a day's itinerating, we waited on the Lord and felt it laid upon our hearts to go to a village named Mesjed Aissa—i.e., the Mosque of Jesus. Whilst partaking of our lunch, some Testaments and Gospels were distributed for the readers of the company. One of these recognised them at once, and we found he had procured a copy of the New Testament at Kairouan some three years ago, and had read a good deal of it. It was not long before they began to discuss between themselves. Among them was a typical 'father of the faithful,' such as one finds in nearly every village one visits. Very nervous and excitable, scarcely able to restrain himself when a truth is being expounded or an explanation given, and breaking forth in a volume of words, spoken very rapidly and rising in tone, in defence of Islam and curses upon the unbelievers. . . . On one of these occasions we were speaking of Christ as the only Saviour, and referred to His being qualified to be the Saviour, being 'without sin,' whereas Mohammed was a sinner. A passage from the Koran was read in proof of this. Catching a few words, he demanded, 'What's that?' "Mohammed could not be the saviour, for he himself was a sinner"?' Notwithstanding that he had just repeated the passage himself, the statement was too much for him; so, with glaring eyes and trembling frame, he looked at us as though he would spring upon us and tear us to pieces, but, turning to the audience, he caught hold of them one by one and ordered them to leave; so we were left alone."—*Mr. Herbert E. Webb, in "North Africa."*

PERSIA.—*Turning of the Tide.*—"We have been treated to so many testimonies against missions from round-the-world travellers and others, that it is agreeable to note that the tide seems to be turning, and now we are flooded with testimonies from officials and others favourable to missionary work. Mr. Robert E. Speer, of the Presbyterian Board, sends from Persia the testimony of a General Wagner, an Austrian, who has been drill-master of the Persian Army for nearly twenty years. He can hardly be supposed to be particularly favourable to missionary work, but he said to Mr. Speer: 'Tell the Church in America that I have seen the missionaries and studied their work in Urumia and Salmas and Tabriz and Teheran. I know about it. It is not a human work; it is an angel work. They are all angel.' As Mr. Speer observes: 'General Wagner's confidence in the missionaries is greater than his knowledge of English.' The Dutch Minister, Mr. Bosschaft, who was present, added: 'All the rest of us are here for money. The missionaries are here to do good. It is the noblest, the only good work in Persia.' This testimony was reinforced by that of Sir Mortimer Durand, the British Minister, who said that he could not say strongly enough how much the Europeans in Persia, and he personally, were indebted to the missionaries, and to the American Church for sending them; how much good they did, how much kindness they showed, and how great was their influence in Persia. The capstone was added by Prince Azadidowleh, Governor of Hamadan, who said affectionately of the missionaries: 'These gentlemen and I are warm friends—brothers.'"—*"The Baptist Missionary Magazine" (Boston).*

ZULU MISSION.—*The Wonderful Revival.*—In a communication addressed to *The Missionary Herald* (Boston), Mr. Bunker gives stirring details of the remarkable power of the Spirit of God as it accompanies the preaching of the Gospel amongst the Zulus. He writes: "The revival has swept through our school with great power. The 180 girls in the Inanda Seminary have been shaken like leaves in a tempest. The same is true among the sixty girls at Umzumbe. The record of their experiences would fill volumes, and would read like the first chapters in the Book of Acts. The boys in Amanzimtote Seminary have been wonderfully stirred. Sleep was abandoned to afford time for confessions. The teachers stood amazed at seeing

the work which they had struggled hard to accomplish done so easily and so thoroughly by the Spirit's power." . . . "Saturday I spent in organizing the Church and an enquirers' class for Bible study and Christian work. In the evening we had another wonderful meeting. I spoke of the danger to those who, in such times of quickening, hardened their hearts against the Spirit's influence. . . . After I had spoken, I held the meeting open for those who had confessions to make. For an hour I witnessed such scenes as I had never before seen. About fifty confessed sin, rising in quick succession. . . . Some called out of the Church those whom they had wronged, and settled their troubles. Church members confessed to using witch medicines and to drunkenness. Many acknowledged theft. Both men and women confessed to the vilest habits and customs. All spoke in deep sorrow for the evil done, and with the avowed purpose of leaving the old evil ways. But the scene is indelible. I never realised the wonderful nature of God's grace in saving lost men as I did there that night. I finally called for prayer that God would have mercy upon them. Every one in the house sank to his knees, and all began praying together in low, subdued tones for pardon and cleansing. Gradually, as their emotion deepened, their voices rose until the sound of their pleading was like a tornado in the house."

INDIA (ALMORA).—*Vigorous opposition.*—It is a gratifying testimony to the power of the Gospel when, under circumstances related in the following extract, taken from *The Chronicle of the London Missionary Society*, we find so determined an organised resistance to the Christian Missionary and his work. "A few weeks ago our missionaries in Almora had the joy of baptising eighteen persons, all from the non-Christian community. A few days later a vigorous manifesto was issued to the inhabitants of Almora 'in the service of Krishna.' . . . It states that the 'chief aim of the Christian missionaries is to convert the Hindus by putting before them the baits of avarice and ambition, and practising deception upon them; they scheme and plan night and day to turn their heads. . . . To give over one's children to the charge of missionaries is to place the goat in the way of a tiger, and to hand over a cow to a butcher. These deceivers have brought spiritual ruin on the heads of many a family. . . . There is not a single town in India where the power of the missionaries is so firm as in Almora. In other cities respectable men do not send their boys to the mission school. This Almora, once famous for its religious glories, far surpassing Benares, is in this degraded condition now. The missionaries have usurped the place. Oh, what ruin! . . . Have all the people lost their senses? What a sharp attack is being made by the Christians on our own religion! There is yet time to recover your senses. . . . Awake, countrymen, arise!' Mr. Bullock, who sends this manifesto, translated by a Hindu, says that the opposition at present is aroused and fomented principally by the Congress party. 'Their chief object in view is the overthrow of the educational influence of the missionaries, and so they are adopting all conceivable methods to attract from our institutions both girl and boy pupils. We feel that it is a grand thing to stir up an interest of some kind, and get the truth talked about, and possibly a desire to accept it awakened.'"

PUNJAB.—We learn from *The Church of Scotland Mission Record* that great blessing has rested upon the work of the devoted labourers there in connexion with the Church of Scotland during the last forty years. "The Panjab Mission of the Church of Scotland was founded in the end of 1856 by the Rev. Thomas Hunter, our first missionary to Sialkot, who, with his wife and child, was killed in the Mutiny in 1857. The Mission has thus completed forty years of its history. The field is a large one, at least 200 miles in length, with a population estimated at 2,000,000 souls. The principal stations are Sialkot, Wazirabad, Jammu, Daska, Gujrat, and Chamba. At the close of last year the statistics for the whole field were as follows: Missionaries, 18; native agents, 241; communicants, 450; baptised persons, 4,087; baptised this year, 198; schools, 68; scholars, 3,653; Sabbath scholars, 705."

JAPANESE BUDDHISM.—"For many centuries Buddhism has been the great religion of Japan, but during the last nine or ten years it has manifested special activity and vigour. This is the result of the spread of Christianity and the wide diffusion of education. Among the evidences of this awakening are a revival in the

study of Buddhism, the rebuilding of temples, the education of priests in certain sects, and the adoption of some of the methods of Christianity. The chief hold of Buddhism is on the lower classes of Japan, who are so completely under the sway of its countless superstitions. It is a striking fact that it has no hold whatever on the educated classes. Among the large number of students and teachers whom we met personally on our extended tour through Japan we did not meet one who would call himself a Buddhist. The signs of the weakness of Buddhism are everywhere apparent. It is greatly rent with internal dissension. Its priesthood has been so illiterate that the government about two years ago issued an order requiring that priests receive the equivalent of a common school education before being licensed. All bore testimony also to the shockingly immoral lives of the priests. As a class they seem to be corrupt through and through. It is said that the chief priest of the largest sect lives an openly vile life. The condition of things is so bad that even the secular Press has warned the priests to reform or Buddhism must go down before Christianity."—*John R. Mott in "The Gospel of all Lands."*

ARMENIANS IN TURKEY.—"The state of the Armenians in Turkey is fitted to cause great anxiety. The Turkish Sultan, and the Mohammedan leaders, emboldened by their victories in Thessaly, are more determined than ever utterly to crush them, and are only prevented from initiating further massacres, by fear of foreign action. In the meantime, however, there is a steady persecution going on. Influential Armenians are carried off suddenly and secretly, to the horrible dens called prisons—there to be further robbed by threatened or executed tortures,—or to die. A resident in Turkey writes in a letter to a friend: There is no open slaughtering, but oppression beyond endurance. The Government knows no mercy in the way of collecting taxes, and the rank and file of the Moslems know no mercy toward the Christians. . . . The money sent for benevolent help might have given the people an opportunity to recover themselves, had the Government given security so that they could have travelled round the country and done business, but there is no such security—in fact, no security at all. All the resources left at the command of the persecuted Armenians are becoming exhausted, and there is no indication of a change for the better, but rather for the worse. Business at Constantinople is at a standstill. While in other years there has been no lack of money,—to-day drafts are not called for."—*Extracted from "The Mission World."*

BRIEF NOTICES OF BOOKS.

The English Church, the Priest, and the Altar.
By FRANCIS PECK. Lawrence & Bullen Limited.

AN excellent little book with a few suitable illustrations, calculated to be of service to all who wish to ascertain how the ritualistic practices of the sacerdotal party in the Established Church subvert the Biblical doctrines of the Reformation. The Apostolical ministry, apostolic succession, Auricular confession and priestly absolution, the Eucharistic sacrifice, and other important topics are carefully discussed, with the view of establishing the author's conviction that the teaching of the Sacerdotalists "embodies many of the chief features of the Church of Rome." The errors of the Sacramentalists are clearly proved, in the remarks that come under the *Sacrament of the Lord's Supper*, where Articles XXVIII., XXIX., and XXXI. of the Church of England are quoted, and extracts given from the Catechism.

Sin Punished but Sins Forgiven. H. R. ALLENSON.
COINED in controversial language this brief pamphlet deals with the ever-supreme question of sin and its atonement. It professes to prove in some fifty-six pages "that the 'orthodox' view of the atonement is not entirely in accordance with

Scripture; that honest and prayerful criticism cannot result in harm." We need hardly say how impossible it must be in so short a space to demolish the "orthodox" view of so great a question. In the chapter "The theory most in accord with Scripture," the author only touches in the barest manner what Scripture says on such large themes as substitution, redemption, justification, and sanctification. The study of Scripture with an unbiassed mind, relying upon the teaching of the Holy Ghost, may be trusted to lead into all truth.

Edward Hoare, M.A. A record of his life based upon a brief Autobiography. By the Rev. J. H. TOWNSEND, D.D. Hodder & Stoughton.

THIS volume has been before us for some time, waiting for the careful reading which it deserves. No more appropriate name than that given to the revered subject of this delightful book, in his ripe age, could possibly be found: "Old Mr. Valiant-for-truth." It requires a sympathetic friend like Dr. Townsend to deal fitly with so exemplary a pillar of the Protestant Church of England as the late Canon Hoare. The book itself is a worthy memorial of a noble soul. In an admirable setting the biographer has most judiciously interwoven the brief autobiography with his own

record. It would be difficult to find in this century a more able and successful exponent of the principles of the Evangelical party in the Church of England than he who for over forty-one years discharged so well the onerous and important duties devolving upon the Vicar of Holy Trinity, Tunbridge Wells. "Born in a family in which piety was a tradition, and predisposed by his Quaker blood to think little of public opinion," Edward Hoare was a true and devout "living epistle known and read of all men," and gave himself wholly to the prosecution of that Christian ministry to which he believed himself distinctly called of God. Before entering upon the sphere of what may well be described as his life-work at Tunbridge Wells, Canon Hoare had given full proof of his qualifications for the public service of the Divine Master, at Pakefield (near Lowestoft), Richmond (Surrey), Holloway, and Ramsgate. In each place his preaching had been singularly blessed in the conversion of numbers of his hearers. He was an earnest and sympathetic student of the revealed Word of God; a practical believer in the power of prayer; a powerful preacher of the Evangel of the Son of God; an incessant advocate of Christian missions; a wise and safe promoter of special home-mission services, several of which he conducted with remarkable spiritual results. He used often to say, "The Church of England can and does reach the lowest of the low, and can bring the Gospel to bear upon the vilest *without the aid of a fiddle or a flag*." For many years he was a valued member of the Committee of the Church Missionary Society, and was warmly attached to the British & Foreign Bible Society. His fervid advocacy of the claims of the heathen upon the Church at home, was the means of awakening deep interest in Foreign Missions throughout the country. He was always heard with great respect at a Church Congress, even when his evangelical views were not acceptable to his Anglican brethren. The sincerity, the evident deep convictions and ardent earnestness which made his speech so forceful, always won for him the greatest respect from those who differed from him on ecclesiastical questions. In all respects, in season and out of season, he was a good minister of Jesus Christ, and when his "promotion" came—to use the word his biographer employed in writing of his death—most natural it was that the universal testimony of his large circle of friends should be: "A prince and a great man is fallen this day in Israel." The book throughout is deeply interesting. No curate entering upon his first work could find a more helpful volume than this. A beautiful portrait of the good Canon is given as a frontispiece.

London Convention for the Advancement of the Spiritual Life. Marshall Brothers.

THIS quiet-looking little volume supplies the Christian public with the addresses that were delivered in April last at St. James's Hall. The letter summoning the convention is signed by Lords Kinnaird and Overton and the Rev. Prebendary Webb-Peploe. Among the speakers were Bishop Barry, Revs. Drs. Handley C. G. Moule, and A. T. Pierson; Preb. Webb-Peploe, E. W. Moore, Evan H. Hopkins, C. A. Fox, F. B. Meyer, G. H. C. Macgregor and others.

Subjects of the deepest interest were brought before the large audiences which assembled during the five days of the Convention. These include—"Make Jesus King," "This Great Sight," "Broken Communion," "Spiritual Uplifting of Practical Life," "Host and Guest," "How to Obtain the Fulness of the Spirit," and many others: all tending to the quickening of the secret life with Christ. This publication will recall many memories of the inspiring words and happy Christian fellowship that so many believers in the Lord enjoyed. The meetings were anticipated by numerous gatherings for prayer held in all parts of the metropolis in various churches and chapels. Such assemblies cannot but result in an increase of faith in the Son of God and fervour in the promotion of His Kingdom amongst men. We only wish the book had been more carefully edited, for there are blemishes which should not have been overlooked.

The Church of England before the Reformation.

By the Rev. DYSON HAGUE, M.A. Hodder & Stoughton.

A WELL-WRITTEN book on a topic always welcome to an evangelical mind. The Reformation is the bulwark of Protestant Christianity, and the author very carefully traces the progress of the Church of England through the stages and periods which have wrought together in bringing her to the influential position she to-day occupies in the world. The chapters on "The first great reformer in the English Church" (John Wycliffe) and "The doctrinal position of the English Church in the age of Wycliffe" will be read with the deepest interest. The volume fittingly closes with a discussion of the English Church in the *vis media*. How the treatise came to be written the author himself tells us: "First, Because one of the great needs of the present day is a more intelligent interest on the part of Churchmen in the past history and present position of the Church of England"; and, "second, Because of the treatment of English Church history which has obtained currency during the past twenty or thirty years." Principal Handley C. G. Moule, D.D., has penned an appreciative introductory note, in which he says: "As regards the main position of the book, its thesis, so to speak, my own convictions have long taken the general line which it lays down. It is both right and delightful to trace, in the pre-Reformation periods of our Church, the preservation of the central and fundamental deposits of revealed truth, and the often-recurring examples of the powerful working of divine grace in individual saints and servants of God." A copious appendix and index will be serviceable to the reader. So great a theme as that treated by the author needs no commendation of ours to accentuate the great value of his work.

The Greater Gospel. By JOHN M. BAMFORD. Hodder & Stoughton.

ACCORDING to the author of this attractive little volume, "the Greater Gospel" is that phase of the Gospel of Jesus Christ which makes itself known in a more practical Christian love than is generally manifest. "By this shall all men know that ye are My disciples, if ye have love one to another." Under four headings—entitled "Creed," "Cross," "Crown," "Conquest,"—he elaborates in a pleasant manner this prominent

thought: "Our human love needs to follow Christ, to go with Him to the Temple, to sit at His feet, to hear how He speaks to His enemies and friends, to consider the counsels He gives to the Church and the world. Then it may go with Him to Calvary and wait by His cross until it understands how true love takes upon itself the chastisement and stripes of the unworthy." This seems to bring the author's thought to a focus. There are many beautiful passages in the book, and much that is calculated to foster this Christian grace.

The Growth of the Kingdom of God. By the Rev. SIDNEY L. GOLICK, M.A. The Religious Tract Society.

"THE germ of the book consisted of an address delivered to an audience of wide-awake Japanese young men. The aim of the address was to lead the hearers to give the Christian religion an impartial study." This is the writer's own version of the genesis of his volume. The out-growth of this germ is a valuable publication of over three hundred pages, which brings together a mass of useful information from many sources which is designed to prove that "if it is clear that the Christian nations are leading the world in every element essential to civilisation, it is no less clear that the Protestant nations are conspicuous in the vanguard of this progress." In nine chapters the author proceeds to substantiate this affirmation. The numerous statistics which are provided

for the reader are all most interesting, and must have involved an immense amount of painstaking research. Under denominational statistics, numerous details are accumulated of the numerical strength of the various Churches. A large number of charts and tables are supplied, which give the author's argument visible illustration. The conclusion reached is thus forcibly expressed: "This, then, is the answer to the question which we asked ourselves at the beginning of our study. Is the Kingdom of God growing? Who can doubt it? Who that has eyes to see and a mind so perceptive can fail to understand the answer of history?" A careful study of this elaborate record of the onward march of the Gospel of Jesus Christ throughout the whole world will be amply rewarded.

Sundays Round the World. By the Rev. F. HASTINGS. Religious Tract Society.

THIS is a very handsome volume with many illustrations, some of them extremely good. The author gives, in twenty-six chapters, sketchy descriptions of the places he has visited, the persons he has met, and how Sunday is now observed in various countries; and he tells us, in the preface, that he "hopes that the record given in these pages will increase the attachment to the method of its observance, based upon Bible teaching, and tested by long and happy experience, which has for many generations prevailed in this land of liberty and of piety."

Evangelical Alliance.

PROCEEDINGS OF COUNCIL.

THE usual monthly meeting of the Council was held at the Alliance House on Thursday, Sept. 9, General Hatt-Noble, R.E., presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. J. Gosset Tanner.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

The Right Rev. W. C. Bompas, D.D.,
Bishop of Selkirk.
Rev. H. Sinclair Brooke, Tulse Hill.
Rev. Arthur Mercer, Little Heath.
Thomas Page, Esq., Bluntington.
Wm. Williams, Esq., Bath.
Mrs. Harcourt Hill, Bath.
Rev. F. La Trobe Foster, Bath.
Mrs. Spackman, Bath.
Mrs. Frost, Bath.

Mrs. A. H. Kenrick, Bath.
Rev. H. Swabey, Bath.
Miss Maitland, Bath.
Miss A. M. E. Maitland, Bath.
Rev. J. McConnell, Bath.
Miss Leigh-Lye, Bath.
E. M. Shirtliff, Esq., M.D., Ryde.
Mrs. Shirtliff, Ryde.
Mrs. Henry Dearsley, Sandown.

Mr. Arnold gave an account of his recent deputation work.

OBITUARY.

The death was reported of the Rev. Marcus Rainsford, Mrs. Jobson, widow of the late Rev. Dr. Jobson; Archdeacon Griffiths, Mr. Alfred Sutton, Mrs. Meek, the Zulu Princess who visited this country two or three years ago, and attended the annual conference of the Alliance; and the Rev. C. S. A. van Scheltema, of Holland. The Council desired that suitable letters of sympathy should be addressed to the bereaved families.

DEPUTATION SECRETARY.

A letter was read from the Rev. H. R. T. Jackson, curate of Shenley, thanking the Council for his appointment as Deputation and Organising Secretary. Mr. Jackson enters upon his new duties on Oct. 1.

JUBILEE VOLUME.

A communication was read from the Private Secretary to the Queen Regent of Holland, thanking the Council for the copy of the Jubilee Volume presented to her Majesty the Queen, and which her Majesty "received with great interest."

CAMBRIDGE CONFERENCE.

The final arrangements for the approaching Cambridge Conference were reported by the Secretary, and it was stated that the notices in the Press had been very numerous and favourable. The Council expressed their hearty approval of the programme, a final edition of which was laid upon the table.

THE ARMENIAN CHRISTIANS.

Communications were read from the Constantinople Committee of the Alliance, and some important questions arising therefrom were considered by the Council.

Letters were also read from "Friends of Armenia," and from other quarters, referring to the need for continued help, especially for the support of the Orphanages which had been established; and eventually it was decided to send a further sum of money to the Treasurer in Constantinople for this object.

UNIVERSAL WEEK OF PRAYER, 1898.

Copies of the Week of Prayer invitation and programme, as finally adopted, were laid upon the table; and it was pointed out that the suggestion of the Netherlands Branch having been approved by the other branches, it had now been incorporated in the programme, and the day for prayer for "Families and Schools" had been transferred from Saturday to Thursday.

RELIGIOUS LIBERTY IN SAXONY.

Several communications were read from friends in Germany and in our own country with reference to the opposition and petty persecutions with which some Christian workers in Saxony have to contend; but it was hoped that the steps taken in the matter by the Berlin Committee of the Alliance would be successful.

BLANKENBURG CONFERENCE.

Letters were read from Dr. Baedeker, the Rev. F. B. Meyer, and Mr. R. C. Morgan, who had represented this Council at the recent Blankenburg Conference. All spoke of the gathering as the most successful of the kind ever held, some three hundred persons assembling.

ALLIANCE ADDRESS TO THE LAMBETH CONFERENCE.

A letter was read from the Bishop of Exeter, stating that the Address of the Evangelical Alliance to the recent Lambeth Conference had been duly presented; and the Council agreed that this Address should be published in *Evangelical Christendom*, together with some notes on the Conference itself, and especially with regard to the resolutions of the assembled Bishops on the subjects of the authority of Scripture and Christian Unity.

MONTREAL BRANCH.

A communication was read from the Rev. F. M. Dewey, Secretary of the Montreal Branch, regretting that the General Secretary had found it necessary to postpone his proposed visit to Canada. Arrangements had been made for meetings in many towns, and it was hoped that this deputation visit would not be too long delayed. Kindly reference was also made to Sir Wm. Dawson, ex-President of the Dominion Branch.

THE PERSECUTED STUNDISTS.

Letters were read from several friends on the subject of the Stundists and the desirability of making more widely known the position and the sufferings of these persecuted Christians. Conversation ensued, in which Lord Radstock, Sir Theodore Ford, Dr. Gritton, and others took part; but it was unanimously agreed that a wider publication of details was not at present desirable.

The meeting was closed with prayer by the Rev. Dr. Gritton.

ALLIANCE CONFERENCE AT BLANKENBURG, THURINGIA.

THE twelfth Conference at Blankenburg, in Thuringia, has indeed been a time of blessing, and I am glad to have been able to take part in it. Some of the Conference guests had already arrived a short time before the days fixed for the meetings, so that there was a bond of special preparation going on in the *Allianzhaus*—Dr. Bädcker, the Rev. Graves Walker, and the Rev. F. B. Meyer, as well as Mr. R. C. Morgan, editor of *The Christian*, giving addresses or Bible readings, during which some of the busy hands preparing for the great number of guests had to rest perforce—so that heads and hearts, filled anew with some gleam of the beauty of our Lord, could more readily give themselves to the task set before them, and which was by no means a light one. Whereas in former years the guests had numbered from fifty to eighty, and last year about one hundred and fifty, there were more than three hundred this year—all of them provided for by Fraulein von Weling and her most efficient helpers and servants.

The subject given for this Conference was, "Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption" (1 Cor. i. 30); and though no word of man can exhaust the wonderful riches revealed in these four words, when brought into contact with the Name which is above every name, the consecrated lips of the speakers made our hearts glow as with a new found joy and holy awe. We saw the loving friend of our persecuted brethren in the Russian Empire, the aged Dr. Bädcker, proclaiming the wisdom and goodness of that Master, in whose service he seems to verify the promise of ever renewed strength and youth to them who trust in Him (Isaiah xl. 31); and when he opened each day's meeting with his call to prayer, we saw and felt the source from which his vigour springs.

By the Rev. F. B. Meyer and by Pastor Yellinghaus we were led into the secrets of *practical* Christianity, which, being made free from all trammels of self-righteousness and reliance on gifts or endeavour of man, receives moment by moment, out of the infinite riches of God's wisdom, guidance and patient endurance, as well as that truly sanctified state of mind, which keeps the Christian worker in close communion with the Master, and makes him a fit channel of heavenly influence for his surroundings.

The venerable servant of Christ, the Rev. Graves Walker, spoke with ever-increasing intensity of the unfathomable love of the Father, Who in His glory waits and longs for the children, who have been redeemed for Him by the Lord Jesus. And the hope of glory, the wonderful marriage of the Lamb, the mystery prophesied in Eden, foreshadowed in "Moses and the Prophets," revealed to St. Paul and proclaimed in the book of Revelation, was pointed out to us by Pastor Stockmayer, whose hallowed words sent his listeners home resting in [the strength of that justifying Love, which stoops to bring us into such union with Itself, that we can glory and rejoice in tribulation, because it is these fires which refine us and work out His image in those who follow Him willingly and lovingly into the depths of self-emptying and sacrifice, until they become transformed into members of that "helpmeet for Him"—the Bride of the Lamb.

In the afternoon of the last conference-day, Christian workers in Silesia, Holland, Armenia, and among the Jews in Hamburg, gave short reports of their work: Baroness Krusenstern spoke about prison work in Sweden; Oberst-lieutenant von Knobelsdorff about his temperance work; Fraulein von Blücher about her blessed work in Berlin; Mr. R. C. Morgan about the origin, and growth of *The Christian* so well known also in Germany; and Pastor Yellinghaus about his Bible-school and Bible-classes, which are of such great value for all those who are called to the work in the Lord's vineyard.

In these days we have looked into the heart of God, and the realities of the world to come have been brought so near to us, that we rest more entirely in His all-sufficient Love, and long more eagerly to carry the glad tidings into all the dark places of this world.—E. G.

THE WEEK OF UNIVERSAL PRAYER.

JANUARY 2-9, 1898.

In our last issue we gave the full Invitation and Programme for next year's Week of Prayer; but as *Evangelical Christendom* is supplied to friends in the most distant parts of the earth, and occasionally a single copy may fail to reach its destination, it is felt to be desirable to repeat the outline of the Programme.

On Sundays, Jan. 2nd and 9th, it is proposed that *sermons* in connexion with the Observance may be preached;

On Monday, 3rd, the subject will be *Confession and Thanksgiving*;

On Tuesday, 4th, *The Church Universal*;

On Wednesday, 5th, *Nations and their Rulers*;

On Thursday, 6th, *Families and Schools*;

On Friday, 7th, *Foreign Missions*; and

On Saturday, 8th, *Home Missions and the Jews*.

It will be observed that the order of the subjects has been slightly altered, in accordance with the wish expressed in many lands; and thus the topic, *Families and Schools*, comes on Thursday, Jan. 6th, instead of Saturday, Jan. 8th.

We would earnestly request our friends everywhere to do all in their power to promote the observance of this Week of Universal Prayer: by circulating the Programme widely and in many languages, to increase the international interest of the occasion. We would also beg that brief accounts of meetings held, and particularly of any results which are known to have arisen out of the observance of the Week of Prayer, may be forwarded, as early as possible in the New Year, to the General Secretary of the Evangelical Alliance, 7 Adam Street, Strand, London.

CONTRIBUTIONS RECEIVED FROM AUGUST 17 TO SEPT. 17, 1897.

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F. Austin, Esq.	1 1 0	Mrs. Falkner	0 10 0	Mrs. Aynough Thompson (1894)	1 0 0
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Mrs. H. J. McBride	1 1 0	Mrs. Orr Paterson	1 1 0		
Rev. Jno. Bond	1 1 0	Alex. Henderson, Esq.	1 1 0		
Miss Harrison	0 10 0	Mrs. and Miss Henderson	1 1 0		
Mrs. Nurse	0 10 0	Miss M. Moir (3 yrs)	0 10 0		

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ARMENIAN CHRISTIAN RELIEF FUND.	
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